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HINDU CULTURE IN SIAM

BY SWAMI JAGADISWARANANDA

"Siamese culture is often described as the legacy of Indian culture." In many branches, in religion, in literature, in art and culture, Siam owes a deep debt to Indian culture and civilisation. There are traces of Indian influence even in the administrative organisation of Siam. "We find the King with an Indian title, his ministers and officers bearing Indian names, and Indian customs and ceremonies lurking in the Siamese royal family," says Doctor Phanindranath Bose, the late lamented historian of Greater India.

It is a thousand pities that we, the young builders of modern India, are quite in the dark as to the extent and greatness of the Indian Cultural Empire established outside India by our brave and adventurous forefathers in the days of yore. An up-to-date knowledge of our past achievements would be a source of great inspiration and strength in the building of our future. However much the alien powers may try to destroy Indian culture, it will revive a thousand fold and eventually influence her conquerors. India is immortal and destined to survive and influence alien cultures and civilisations, as is evident from this story of Indian influence on Siam.

Even at the present day Indian culture and civilisation survive in Siam. Indian influence can be seen from the very appelation of Siam given by the fair-coloured Hindu colonisers to the primitive population for their comparatively 'black' (Sanskrit Shyam) or dark complexion. Thus the country was named Siam. Indian colonisation in Siam or in the Far East was a gradual cultural conquest by peaceful methods, never in the modern sense of the term which implies the political and economic exploitation of a country by imperialistic diplomacy of belligerent immigrants. Ancient Indian immigrants, who were daring navigators merchants by profession, generally followed the sea route. Along with them elements of Indian culture and civilisation found their way into Siam. The history of Siam begins with the foundation of an Indian dynasty. So in telling the history of Siam we have to dwell mainly on the coming of the Indian civilisation and culture. Though Siam received her first stream of civilisation from China, and the second from India, the influence of the latter is much greater. Even her manners and customs betray Indian influence apart from her national and State religion which she has accepted from India through Ceylon, for Buddhism still basks in royal favour in Siam.

The aboriginal natives of Siam were called Thais and belonged to the ethnic family of the ancient Indo-Chinese race. She was formerly a province of the prosperous neighbouring Kingdom of Cambodia, with whose gradual fall the Thais became powerful, threw off Cambodian vassalage and declared independence in 1350 A.D. On the ruins of the Indian Colony of Cambodia, the Indian Colony of Syam Désa built its edifice. Siamese history may be divided into three periods, ancient, medieval and modern, with successive capitals at Sukhodaya, Ayodhya and Bankok, the present metropolis, excluding the legendary period which extends from the earliest times down to the foundation of Ayodhia in the 13th century A. D. The names of the first two capitals show Indian influence, as from 13th century onwards the Indian Colony began to grow up in Siam. As she had received the first wave of civilisation from China, there is a tradition that the first King of Siam was an exiled Chinese Prince. Siamese culture is essentially Indian in character. The first historic King of Siam was Sri-Indraditya. He may not be an Indian by birth, but he traced his descent from Indian colonists in Siam, or from the famous Surya Vamsa from which the Epic hero Ramachandra was descended. His Indian name shows how greatly he was influenced by Indian culture. The ruling princes of modern Siam still claim to be descendents of Indian colonists in Siam.

The penetration of Hindu civilisation in Siam was pacific and progressive. The Indian colonists, who hailed from different parts of the country, were mostly merchants. They used to come over there to trade with Siam and settled down in colonies for the purpose. They built temples of Siva, Vishnu and other Hindu Deities. Thus Indian culture and religion made inroads into Siam. Brahminism had preceded Buddhism in those places. From an inscription discovered in Siam, written in Archaic Tamil, we come to know that already in the 8th century and even earlier *i.e.* in the early centuries of the Christian era, there had existed both cultural and commercial intercourse between India and Siam. That culture follows the route of commerce is the verdict of History and Siam was not an exception to it. From the same Tamil Inscription it is understood that there was a South Indian Trading Corporation and a temple of Vishnu as early as 8th century of our era. From other numerous inscriptions and local traditions it is known that with the onrush of Indian colonists there grew up in Indo-China alone six Indian colonies with Sanskrit names such as Yavandesa, Champadesa, Syamadesa, Kambajdesa, Ramanyadesa and Malayadesa.

When the Indian colonists settled down and established kingdoms in Indo-China they gave Indian names to the cities and kingdoms, which survive even to the present day. About 18 such

names of Indian origin have been found which proves conclusively the extent of the Indian influence in that country.

In the course of 6 centuries, from 13th to 19th, the capital of Siam as an independent Kingdom, was gradually shifted from Sukhodaya to Ayodhya and thence to the present capital of Bankok. There were only 5 kings in the Sukhodaya dynasty of which Sri Indraditya was the first, who came to the throne in 1218 A.D. He was the first to use written characters for record. His son, Rama Raja, the 3rd king, was the inventor of the Siamese alphabet which has developed into the modern script. They were originally derived from Cambodian alphabets. Cambodian culture was Brahminical and Indian throughout. Cambodian writing retains its distinctive Sanskrit features even to the present day. Historically the shape of Cambodian letters, originally Indian, underwent gradual change until in the 13th century they are found to be very nearly approximate to the old Siamese letters. In the Siamese language marked influence of the Indian language can be traced. There are many words in Siamese which owe their origin to the Indian vocabulary—apart from the Indian loan words which are plenty, either in their Pali or Sanskrit form. When the Siamese borrowed Indian words they reduced the polysyllabic Indian words to monosyllables, putting double points between the single syllables. Thus Amaravati was transcribed as a : ma : ra : va : ti :. The names of Siamese days and months are also Indian.

Indian literature, either Hindu or Buddhist, has also come over to Siam considerably. Though the Hindu literature is limited, Buddhist literature is very vast and is almost all in Pali. There is a Siamese version of the Indian Ramayan. There are some other books in Siamese based on the stories of the Mahabharat. The Siamese drama, adapted from the life of Aniruddha, grandson of Krishna, is asserted as one of the most finished of Siamese compositions. Siam not only introduced Pali literature from India, but produced a large amount of original literature herself. Many Indian legends have crept into Siamese literature. Niti books of Siam are also of Indian origin. Siam was acquainted with the Indian sage Manu and his laws, because the Siamese law books also drew their inspiration and were adopted from Manu Samhita and other Indian Dharma Sastras. The Siamese tradition ascribes the origin of Siamese medical science to Indian sources. It is believed to be introduced by Kumarbhacca the great physician who treated Lord Buddha. Ayurvedic Nidan of India in Sanskrit has been translated into Siamese.

The bulk of the Indian emigrants in Siam were from South India, as the style of architecture found prevalent there is

Dravidian. The Indian artists built magnificent temples and dedicated them to the gods of the Brahminical faith. In some cases these colonial temples were more grand than those in the mainland of India. The marvel of the superb temple of Angorvat can hardly be surpassed by any Indian temple. Indian art inspired the artists with high ideals of Art, and so it was possible for them to produce such beautiful and wonderful monuments of Siamese art and architecture now found scattered in ruins throughout the land. As in Barhut gates in India, and Borobudur Temple in Java, so in Siam as many as 51 Jatakas or Buddhist Birth-stories are represented in the Siamese sculpture of the 14th century. Monuments of Hindu culture are however meagre in Siam; the remnants being a few images of Vishnu, Lakshmi, Shiva, Bhagavati and other traces of a few old temples. Traces of Buddhist culture are numerous including a vast number of monastries, and images of Lord Buddha. The State religion of modern Siam is Buddhism which came there in 422 through Cambodia and later through Ceylon. Siam to-day boasts of one lac of monks, attached to 20,000 monastries. These Bhikkus are the custodians of Siamese culture as in other Buddhist countries. Hinduism could not make much progress in Siam, and Hindu deities, with the spread and growth of Buddhism, lost their places of honour and were dethroned by Buddhistic deities. Temples originally built for Hinduism were converted into Buddhist pagodas and Hindu gods were replaced by Buddhist ones. But the fragments of Hindu statues are still to be seen on the dilapidated walls. In one place Buddha is considered as an orator of Vishnu and is given a secondary place to that of Vishnu in a ruined temple. One bronze statue of Ganesh bearing a Tamil inscription has been found. In the Bankok Museum many images of Hindu Gods and Goddesses are preserved apart from numerous ones of Buddha. There is a Buddhapada in Siam which may be grouped in the category of other Buddhapadas of North India. Its prototype is the Sripada of Adam's peak in Ceylon.

Though Brahminism was the first Indian Religion to penetrate into Siam, yet with the establishment of the first dynasty it died out and Buddhism took its place. But traces of Brahminism are still left. Many festivals of Siam still betray Hindu influence. It is interesting to note that even now there are some Brahmins in Siam who keep up their old religion. They profess Hinduism, and occupy a prominent place even now in the Siamese royal court. At present the Brahmins of Siam are known by the name of Phrams, a corruption from the Brahmin. They claim descent from the persecuted Brahmins of India who fled to Siam during the 5th or 6th century A.D. They constitute a small community of Bankok, numbering about 80, living near their temple Vat Bot Phram, which means the Pagoda of the Sanctuary of the Brahmins, consisting of

only 3 brick temples in an enclosure. There we find the colossal image of Trimurti or the Hindu Trinity. They preside over coronations and other important ceremonies and occupy as honourable a position in society as the Buddhist monks. They compose the names of the princes, towns and temples in Sanskrit. They also act as astrologers and lay-teachers of Pagodas. There are many festivals in Siam which are Brahminic in character but at which Buddhist monks preside. The Ploughing Festival, an Indian ceremony prescribed for land owners in Gritya sutras, and the swing festival known in India as 'Holi', and celebrated in spring time, are preformed in their Siamese equivalents at which Brahmins even now play an important part. In some cases the Buddhist and the Hindu rites have been intermixed. The stories of the Ramayan are illustrated on the walls of the Royal temple of Bankok. The Siamese sculptors even now make images of Hindu gods such as Yama, Indra etc. The Brahminic idea of Mt. Meru, as the centre of this Universe is accepted in Siamese religious books and paintings.

The law of succession in Siam as in India is hereditary. Like the ancient Indian Kings, the Siamese Kings bear high-sounding bombastic titles. The King is honoured and worshipped by his subjects as a God, like the Hindus do in India. In the august ceremony of the installation of a prince, the chief astrologer is a Brahmin, who crowns the king. Like the Indian kings the King of Siam has five symbols of royalty: The Royal umbrella (chhattra), fan (Vyajan), sword (khadga) diadem and slippers. The members of the royal council bear the names of five symbols that betray their Indian origin; such as Matrin, Yuvaraj Perohita, Uparaja, Chhatragraho, Koshadhipati, Khadgagraha, Senapati, Aggramahis, etc. This reminds us of the list as preserved in many Indian inscriptions of the Gupta and Sen kings. The King's daily routine reminds us of the pictures given by Kantibya or Manu. In every royal order a seal is used. On the Siamese seals Indian marks are still used such as Gajasinha, Rajah, Raksasa. As in India there are many moral rules which the kings are expected to follow. There are striking similarities between Hindu Law and Siamese Law. In the Code of Manu the whole civil and criminal law is divided into 18 parts and the Siamese law mentions all these 18 titles in almost identical words and adds 11 more. Manu classifies the slaves into 7 groups and the Law-giver of Siam too follows the same rule. The well-known principle of Hindu Law, that interest should not exceed the capital, is followed by the Siamese courts of Law even to the present day.

In Siam many Indian ceremonies have been preserved. As in India, when a child is born in Siam it is washed and its arm is bound with a sacred thread. Its horoscope is made immediately after. When

the child reaches puberty the tuft of hair on the head is shaved with great ceremony. This tonsure ceremony is reminiscent of the purely Brahminical custom of India. In the tonsure ceremony of the Royal Prince the Brahmins take prominent part. On the fourth day Brahmin priests sprinkle holy water on his head and divide his locks into three parts in allusion to the Hindu Trimurti. The king himself cuts the locks of the prince while the Brahmins shave his head. The two other Brahmin priests blow the conch. Then the prince goes to an artificial mountain which stands for the sacred mountain of Kailash, where God Shiva is said to have shaved his son Ganesh. Holy water is sprinkled on the prince's head where a crown of pure white cotton is placed by a Brahmin. Coronation ceremonies in Siam are partly Hindu and partly Buddhist. Here again we find an important part played by the Brahmins, who tend the sacrificial fire in honour of the Hindu Trinity in a separate pavilion, and perform other rites after which alone proper coronation follows. The royal anointing and bath consist of water from the 5 principal rivers of the kingdom supposed to be an analogy for the five famous classical rivers of ancient India. The would-be king receives further anointment, who with court Pandits represents the 8 cardinal points of the kingdom.

We may mention that during the rule of some Siamese Kings both Hinduism and Buddhism were patronised; both Siamese and Brahmins were respected. But as the majority of kings were Buddhist, Hinduism could not make headway. Moreover Hinduism has never been aggressive and militant. The first capital of Sukhodaya was eclipsed by the second capital of Ayodhya in 1350 A.D., in which about 33 kings reigned in the course of about four centuries. This dynasty of kings made the glorious progress of Siam. Buddhism spread rapidly under royal patronage and Buddhist councils were held, as in Ceylon and India, to reform and reorganise the church. To Siam was brought a cutting of the Bodhi-Tree of Anuradhapura planted there originally by Sri Sanghamitra, daughter of King Asoka. The political centre was finally transferred in 1767 to the city of Bankok—the present capital of Siam. The 7th king of the new dynasty is the present king Prajadhikok, who came to the throne in 1926. His predecessor, the 6th king came over to India on a pilgrimage to the Buddhist Tirths. No other King of Siam perhaps came to India. The fifth King, Chulalongkoru started the Siamese National Library and an University at Bankok, in which there is also a Siam Society that publishes a Journal and conducts research work into the antiquities of Siam. He published the whole of the Triputaka in Siamese characters and had the copies distributed to various scholars in the world. In his reign, Siam passed from the medieval to the modern times.

It is an irony of fate that we modern Indians are in blissful ignorance of this glorious chapter of our Indian history. I was told in Ceylon by a Siamese Buddhist priest that the educational institutions of modern Siam encourage very much the study of Pali and Sanskrit. Our Universities in India and specially the professors of Indian history should endeavour to teach Young Indians the history of our glorious achievements in the past and not only how India was conquered and enslaved—the interesting history of greater India or the Indian Cultural Empire and establish or rather renew the relation with Siam, Cambodia and other places. That would expedite our cultural revival and strengthen the basis of our national awakening. Dr. Rabindranath Tagore, Dr. Kalidas Nag, Dr. Seemit Chatterjee and a few others have opened our eyes in this direction for which we are indebted to them. It will be best if batches of students of Indian history go out on a study-tour each year to Persia, Siam, Ceylon, Afghanistan and other countries and study for themselves the influence of Indian culture in those countries by which our benighted motherland will be greatly benefited.

SWAMI JAGADISWARANANDA

THE ALCHEMIST

Love is the filling from one's own
  Another's cup;
Love is a daily laying down
  And taking up.
A choosing of the stony path
  Through each new day,
That other feet may tread at ease
  The smoother way.
Love is not blind, but looks abroad
  Through other eyes.
And asks not, "Must I give?" but "May
  I sacrifice?"
Love hides its grief, that other hearts
  And lips may sing;
And, burdened, walks, that other lives
  May, buoyant, wing.
Sinner, hast thou a love like this
  Within thy soul?
'Twill change thy name to saint, ere thou
  Hast reached thy goal.

SOME WOMEN LEADERS OF TO-DAY

BY MARGARET M. E. COUSINS, B. MUS.

(Continued from previous issue)

In another sphere of woman's influence "World Peace" or Freedom from war—I admired the work and personality of another type of American woman, Miss Frances Grant, Secretary of the Roerich Society and Roerich Museum. She is of semi-Spanish descent, and spent her early life near a settlement of Red Indians. Under the inspiration of the great Russian painter and mystic Nicholas Roerich she is chief campaigner for the movement to get governments to accept a 'Banner of Peace' parallel to the Red Cross Banner. The aim of the use of this Banner is to preserve, in time of conflict, all objects of culture and beauty from destruction. As the Red Cross Flag keeps inviolate hospitals and the wounded, so should the Banner of Peace protect from injury famous architecture, museums, great libraries, universities, and picture gallaries. Thus culture would become a handmaiden of civilised conduct and an opponent of a reversion to barbarism. Miss Grant is a beautiful speaker on this theme, and her gift of felicitous phrase-making is excelled only by Srimati Sarojini Naidu. She is devoted to the life and ideals of the Orient especially India, and is one of the most skilful bridge-builders between East and West in the New World.

My determination, that the Indian case should be ventilated at Geneva during the session of the assembly of the League of Nations, brought me into happy renewed relationship with the woman who had been the financial genius of the suffrage movement of England, Mrs. Emmeline Pethick Lawrence co-leader with Mrs. Pankhurst of militant suffragettes 20 years ago. Since the successful achievement of Adult Women Suffrage in England, after ten years of persecution and four years of world war, she has given her gifts of oratory and her wide political influence to varied causes for promoting freedom. Her husband was financial secretary to the labour government and both he and she have keenly at heart the restoration to India of its birthright of political freedom. She presided at the public meeting of the 'India Day in Geneva' with all her old fire of enthusiasm and spiritual intuition. She had been one of the pioneers of the suffragette campaign which achieved its complete object in Britain, the enfranchisement of every woman, and initiated a new era of freedom, responsibility, and

citizenship for world womanhood. During that campaign she had suffered much persecution and had undergone three terms of imprisonment. I felt that her participation in our activities for the freedom of India was an auspicious omen.

It was in Geneva that I met Madame Vergara, the woman member of the delegation from Chile to the League of Nations Assembly. She is young and petite and was added to the delegation especially to express the Chilean Government's very advanced views on equal rights for women in nationality. I greatly admired the courage and tenacity with which she stood out against the whole of the First Commission when it voted to recommend the Assembly to pass the clauses proposed by the Conference on Codification for International Law which gave women unequal rights of nationality. It is a convention of their mode of procedure that those Commissions should send forward a unanimous vote, but neither coaxing nor bullying could shake this little Spanish lady, from far away South America, from sticking to her principles. She knew South America wanted sex discrimination abolished and she was there to say so and she persisted in her opposition vote to the great chagrin of the orthodoxists in technique.

Doctor Rosa Welt Straus is the vivid leader of the Jewish Women's League for Equal Rights, who acted as one of the representatives of the All-Asian Women's Conference on the Women's Consultative Committee of Equal Rights in Nationality which had been set up by the League of Nations. Her life, spent almost equally between Jerusalem and New York, has given her an interesting personality. She is over seventy, I should say, but her beautiful eyes are as bright and complexion as fresh as a young girl's. She has a volcanic temperament that was refreshing in that city of self-controlled almost artificial public personages. I was not surprised to find how much she was loved by her fellow-workers in Palestine, when I reached there. It was largely through her efforts that Jewish women have equal franchise and election rights in Jewish local government and councils. Like all Jews whom I have met she was generous in hospitality and kindness and as well as being most kind to me in Geneva, she in absentia, insisted on my being her guest during my days in Palestine. She is most faithful to her duties as Asian Conference representative in Geneva and is zealous in keeping the oriental women's standpoint well to the fore in all discussions.

The woman who is becoming best known for advancing women's interests in the Near East is Madame Nour Hamida of Damascus. She is a member of an old Druse family, an Arab, and a devout Mohammadan. In 1930 she organised the first "Women's Oriental Conference" which was held successfully in Damascus, but drew delegates from Western Asia and Egypt only. It was

important in its attempt to unite women of different faiths and races in Western Asia and to agitate for the removal of Women's grievances and the reform of their backward conditions of literacy, health, child-marriage, purdah and polygamy. Encouraged by the publicity which that conference had received she arranged three conferences of women this autumn, one in Damascus (Syria), one in Baghdad (Iraq) and one in Teheran (Persia). I was able to attend the final meeting of the Baghdad conference and could gauge at once the quality of her work. She is unlike any woman I had ever worked with before. She is voluminous in shape, heavy in weight, yet light on her feet and with small hands and head. She has jet black eyes and hair, and white skin. Her hair is dressed in bunches of little corkscrew curls behind her ears. She is swathed in black garments and looks as if she should be veiled but isn't. She feels like a woman out of a book, like a character of Charles Dickens. She undertakes impossible kinds of schemes with the naivete of a child, the religious faith of a saint, the driving power of a steam roller, the honey sweet voice of a cooing dove in her chant-like style of eloquence, the individualism of a born dictator, and a kindly gift of harmonising and soothing away all the frictions she may arouse by her dynamic driving force. She has the faith that removes mountains and I am sure her untiring work will bring about awakened consciousness amongst the women of all that part of the world. It was quite in keeping with her genre, that six days before the much-advertised second session of the Oriental Women's Conference to be held at Teheran she did not know whether the conference would actually be held or not, and she had not the passport in her possession to enter Persia. Her Royal Highness the Queen of Iraq received Madame Nour Hamida very graciously, and showed much interest in the Women's Conference and in the progress of women throughout Asia. It was typical of Madame Hamida's kindness that she included me in the group of women she brought with her to the Queen. Only a Mohammadan could successfully attempt the valuable and essential pioneer work, that she is doing in those lands to awaken and organise women, and to secure social reforms and education for them.

Very unlike her is the other outstanding leader of the Arab women, Madame Nasik Abed Beyhum, to whom I confess I wholly lost my heart. Perhaps it was the romantic setting of her house (I was her guest for four days) filled with priceless Damascus furniture, or the unique tone of her voice, or some appealing sadness in her beautiful face, or her life-story so like a novel that Rosita Forbes, the English novelist, has actually made her the heroine of one of her tales. I know she is quite unique and is famous as the woman leader of Arab nationalism, of political freedom, and of the political unity of the Arabs in a Pan-Arab Empire of Arabai,

Mrs. B. ANANDA BAI SANJIVA, B.A., B.L.,
who has been elected to the
City Municipal Council, Bangalore.

Mrs. KAVERIAMMA DHANVEDKAR
who was awarded the diploma in music
at the last convocation of the
Madras University.

Palestine, Syria and Iraq. Born into one of the wealthiest and most influential Mohammadan families in Damascus (Syria), at 21 she was already famous for political fervour and when the Arabs rebelled against the Turks first, and later the Mandatory Power, the French, she disguised herself as a man and joined the Arab Army with whom she remained for a whole year taking a soldier's full training, one woman amongst 5000 men and that one pretty and magnetic, fired to the fingertips with the ardour for freedom. Before she joined the army she had collected money to care for the children of those Arabs who had stood up to the Turks, and the school she organised and directed for three years was called the Martyrs' children school. It was largely during those years that she gained her great power over the women of Damascus and she suffered great persecution while she was working up enthusiasm amongst the masses to fight for the freedom of their country. It was to get her away from the army that her parents donated to her a farm of thousands of acres, the same as each of her brothers posseses, hoping that she might teach her people scientific new methods of agriculture. Later she gave much attention and thought to her farm. I have a delightful snapshot of her driving her own large farm tractor. Three years ago she married Monseiur M. Jamil Beylum a well-known poet and literary man of Beyrout, Syria. He is much older than her, and had long been married to his cousin, but the Muslim religion allows multiple marriage especially if there are no children (as in this case). They were hoist with their own petard, however, as each of these publicists had been supporters of the movement to do away with polygamy. Love is a fickle jade and did not take this into consideration. Their marriage lost them almost all their friends and their leadership for progress; I imagine Nasik will find it harder to manage the human triangle than to manage either the army or the ranch. She still has her heart in the movement for national freedom, and second to it works for economic freedom of women as being basic to advancement in every direction. She is an Honorary Colonel of the Arab Army, an experienced organiser, an eloquent speaker, a talented linguist, a patriot to her fingertips, and such a free soul that long ago she discarded the veil (worn everywhere in these Arab countries), bobbed her hair and moves freely in the society of men. I believe the world will hear more of this most charming and able woman leader. It is essential that she and Madame Hamida should meet the women of India and Java with whom they have so much in common.

Friends of freedom are all these women of East and West, they speak the common language of freedom, they have suffered the common persecutions of workers for freedom; they also share the joy of gaining step by step their ideals. It gives me particular happiness to know that they would find literally thousands of Indian

women of their own calibre who have found their own freedom through their devotion during the last ten years to the freedom of their country. We are always hearing about wonderful men, but with such women as these and also women Aviators like Amelia Earhart and Amy Johnson we may confidently say there is no lack also of wonderful women in the world.

"What is the real good?"
I asked in musing mood—
"Order," said the law court!
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden;
"Beauty," said the page;
"Freedom," said the dreamer;
"Home," said the sage;
"Fame," said the soldier;
"Equity," said the seer;
Spoke my heart full sadly,
"The answer is not here."
Then within my bosom
Softly this I heard,
"Each heart holds the secret,
'Kindness' is the word."

AN APPEAL FOR RAJPUTANA'S BACKWARD WOMEN

An article in "Stri Dharma" for October 1933, under the title "A Mothers' Day for India," has stimulated me to make a brief but fervent appeal to the readers of this magazine on behalf of their backward and down-trodden sisters in Rajputana.

To one who has lived in no other part of India, and therefore has experience of Indian womanhood only in a depressed condition, it is indeed difficult to visualise the ideal of a "Mothers' Day" in which all will pay homage to the procreator of the race. In a place where woman apparently serves no higher function than the satisfaction of man's material needs, and where the sacred function of reproduction seems to resemble in many ways that of animals, rather than to be associated with the glorious ideals of the mothers of the human race; where child marriage, purdah and lack of education make women the puppets and toys of men, to be decked with jewels, ignored in the day, and possessed at night, where the generation of growing boys look upon women as their slaves and servants, beings on an entirely lower plane than themselves, where girls are still being trained to carry on these traditions—here a "Mothers' Day" seems indeed a distant, if not an impossible goal.

A small band of idealists are, however, striving to bring this ideal within the boundaries of the real. A beginning has been made through many years of patient scouting work, as a result of which a new school, Vidya Bhawan, has been founded at Udaipur. It is hoped that this school, which has already attracted considerable attention, may prove to be a centre for the training of social workers and public-spirited citizens of high moral character, prepared to face and dare the force of public opinion, and caste and family prejudices. Unfortunately, owing to existing local conditions, so far only boys have been enrolled on the school books. It is hoped that before many months elapse the efforts to persuade parents to send girls also to this school may meet with some small success.

It is felt that Vidya Bhawan is sowing the seeds which may eventually blossom into the full and glorious flower of women's emancipation—for unfortunately in this purdah-ridden district it is indeed difficult for any uplift to be achieved amongst the women, unless it be with the consent and help of the male members of the family.

The wish to break with evil social traditions, and the spirit to bring the wish into reality, are amongst the chief ideals which it is hoped the children of this institution will imbibe.

This side of the problem, then, is being tackled. It now remains to begin the more direct attack on the purdah strongholds. For this a band of sympathetic and devoted women workers is needed. We need girls' schools of all grades, adult women's education centres, maternity and infant welfare clinics, social and health visitors. But where in backward Rajputana can this band of women workers be found? We have in the wives of our school staff, a band of willing young women, but they need education and training. May I voice a fervent appeal on their behalf to their more fortunate sisters in Greater India? Will not some noble-spirited, self-sacrificing women come forward to help in the social advancement of this backward tract? Without this the harmonious development of India towards the ultimate goal of complete freedom cannot proceed. Are we not sometimes over willing to give lip service to the cause of international unity and peace and thus overlook the crying calls of our sisters in our very midst without whose social uplift India cannot contribute her just quota to the international problems which call for the sympathetic touch of womankind?

Here lies a work, calling for patient and self-sacrificing toil persevering endeavour, steady and perhaps unrequieted labour. The worker will be faced with separation from home and family ties with loneliness, with opposition, with misrepresentation, perhaps even ostracism from the public but she may rest assured of loyal and loving support from those women whom she will have come to educate, and from a small band of workers who are themselves suffering under the same difficulties.

On behalf of the cause of the women and children of Rajputana, whom, I myself have travelled six thousand miles to serve I make this appeal to their Indian sisters. May I venture to hope that it will not remain unanswered but that some public-spirited sister will come forward to devote some precious years of her life to this work?

SARLA BAHIN

REPORT OF VIGILANCE ASSOCIATION

READ AT THE ALL-INDIA WOMEN'S CONFERENCE—MADRAS CONSTITUENCY.

As a result of seven years' work the Madras Vigilance Association has educated public opinion to realise that traffic in vice is an intolerable social evil and that the sooner it is put an end to, the better for the health and the moral welfare of society.

It has succeeded in establishing that licensing and segregation are not only ineffective in suppressing the traffic but actually help the traffic to take a deeper root. It has succeeded in changing the attitude of the public from one of indifference, hostility and contempt for the victims of vice into one of active sympathy.

It has succeeded, with the help of the Government and the police department, in closing over 123 houses of ill-fame without any adverse reactions of public opinion and with as little injury to the inmates as possible.

By the constant watchfulness of the workers it has ensured that the houses which were closed were not re-opened afterwards.

It has tried to assist such of the victims of traffic who are willing to avail themselves of assistance,

(*a*) By the offer of personal assistance during the house to house visitation of the lady workers.

(*b*) By the offer of assistance by the lady workers at the time of the removal of the inmate by direct police action.

(*c*) By the opening of a shelter for girls who are threatened with being drawn into the traffic.

(*d*) By providing stipends for such as are willing to be trained to lead a moral life.

The Vigilance association has failed in attracting a sufficient number of girl victims of traffic in vice to take advantage of its help. It has succeeded to a substantial extent in preventing the continuance of the traffic. This success has encouraged the Government to bring the Act into force in moffussil towns such as Trichinopoly, Srirangam, Madura and Calicut.

Its failure in rescue work is to be ascribed, in part, to the absence of acceptability of the help, and partly to the absence of an adequate number of capable women workers. The pressing need therefore is for a women's home (which should not be called a rescue home) and for trained and sympathetic workers. The women of Madras ought to help in this.

Further progress is difficult, if not impossible, without financial help from the public for the establishment and maintenance of the home. Such a place in Madras may serve both Madras city and possibly the moffussil towns also. The working of the rescue provisions of the Act depend upon the successful functioning of such a home. This is an object for which all ought to help, the Government, the local bodies and the public.

The tolerance, the existence or continuance of brothels is an open advertisement and direct inducement to vice.

The Brothels increase the victims of vice as the supply has to be kept up by the addition of new and fresh girls. Education of the public, of the trafficers as well as the victims themselves, both men and women, has to be undertaken side by side with the closure of houses of ill-fame and for this work women, educated, sympathetic and cultured are an absolute necessity.

The public, in Madras at any rate, has come to realise that the brothels are a public shame and disgrace and that girls and women should be protected, but they have not yet realised that women who are mostly victims of men's depravity and vice could be reformed, trained and made useful members of society. Still there is a ban upon women for the same sin and the same crime that the man also commits, even though men are stronger, better educated, and are therefore in a position to understand the wickedness of the act. It is apparent that there is still much work to be done in this direction. Both boys and girls should possess clear and right ideas of morality, that what is immoral for one is equally so for the other.

Principles of morality have to be enforced irrespective of sex. Unless men are pure it is impossible for women to be pure, as naturally the existence of impure men signifies the existence of impure women side by side. That is why we insist upon an equal and high standard of morality for both sexes.

W. I. A. HEADQUARTERS

Gandhiji's Visit

The Women's Indian Association had the great pleasure and privilege of organising the only public meeting of women for Mahatma Gandhi when he visited Madras last month. A stream of women from all ranks and races poured into the compound from 1 p.m. and by the time Mahatmaji arrived at 4 p.m. the whole compound was a sea of heads. The road outside was thronged with people and many of the spectators from the road rushed into the premises and would not be denied. On being requested to go out, as the meeting was for women only, they cooly replied that they were not there to look at the women, they only wanted to see Gandhiji. An amusing incident occurred when a man came right up to Gandhiji's car while he was being received by the members of the Committee. Gandhiji with his unfailing smile asked if he too were a woman that he was attending a women's meeting? The gentleman's pleasure at seeing Mahatmaji at close quarters must have been so great that the mild rebuke made no impression. On his arrival Mahatma Gandhi was received by the President and Committee and presented with a beautiful garland of khaddar roses and conducted to the office where he just had a swift glance at everything; his time was so brief. He was then taken to the dias that was prepared for him under the great banian tree. The women fell over each other to touch his feet as he passed between them to the dias. As time was very short, the address which was presented in Hindi, Tamil and English, was not read. The address was given in a beautiful khaddar bag with a charka worked on it in tasteful colours, a purse of Rs. 468–0–0 was collected and presented. Also several women gave their bangles, rings and other ornaments. Mahatmaji then addressed the women. He spoke of his mission to remove untouchability. He asked all women to come forward and help him not only by public work but by carrying out the great reform, in practice, within their homes. He complained that the purse was 'lean.' To him nothing is too much to give away–as he said it was the only 'act of reparation' on the part of caste Hindus. As he spoke in English his speech was translated into Tamil by Dr. Muthulakshmi Reddi. He urged women to study Hindi, which was the national language of 22 crores of the Indian population and having a common language would be a medium of better understanding between the people of the various Indian provinces. He left amidst cheers of "Mahatma Gandhiki Jai."

Welcome address presented to Mahatma Gandhi by the Women's Indian Association

DEAR MAHATMAJI,

We offer you a most loving and cordial welcome to Madras.

We the members of the Women's Indian Association are specially grateful to you for having spared us some of your valuable time to give us the happy privilege of meeting you. When you last visited this city we had the joy of welcoming Sri. Kasturibai along with you. It is needless for us to say that we miss her presence on this occasion.

Your life has been one of selfless service and sacrifice for humanity and you have ever been the staunch advocate of perfect equality between men and women. Your presence among us to-day is a proof of your abiding interest in the woman's cause.

The Women's Indian Association has always stood for Equal Rights and Equal Opportunities for all, irrespective of sex, caste, or creed. Therefore we rejoice on this occasion that you are devoting yourself to the removal of the great evil of Untouchability from our society and you have the women's sympathy and support for this great mission you have undertaken. We can justly be proud of the fact that all the organised women's associations in the country give their wholehearted support to this much needed reform.

We believe that on the success of your sacred mission, depends the future of many a good reform that our country needs, for her to take an equal and honoured place among the free nations of the world.

By your life's example you have fully demonstrated to the world your single minded and un-swerving devotion to the cause of Truth, Love and Service for humanity. Your courageous stand by your convictions and your creed of non-violence at the cost of supreme personal sacrifice have endeared you not only to us but also to the world, so that your name has become synonymous with all that is great and noble. We pray for your health and long life.

We remain yours affectionately.

President and members of the W. I. A.

Letter From Mr. Arthur Henderson

DEAR SECRETARY,

I write to thank you for your urgent message on the subject of Disarmament.

I would like to repeat to you what I said to the deputation which I received from the great International Disarmament Demonstration that met in Geneva on October 15th. I assured them that, in my opinion, the very gravity of the present situation made it more than ever essential that the Conference should go on, that the Covenant and the Paris Pact should be upheld, and that a genuine Disarmament Convention should be drawn up.

Disarmament is possible only on the basis of the collective peace system, of which the League of Nations is the foundation. We cannot allow world law and order to be undermined for only by upholding the peace system of the League can we, in the end, get real disarmament and make peace secure.

I trust therefore that you will continue with greater energy than before to urge upon governments and public opinion the necessity for pressing on with our work for disarmament until success shall be achieved.

Yours sincerely,
ARTHUR HENDERSON,
President.

BRANCH REPORTS

BOMBAY

The Sixteenth Anniversary of the Bombay Branch of the Women's Indian Association was celebrated on the 30th November at 4-45 p.m. at the Theosophical Hall Bombay. Lady Heerabai C. Jehangir (took the chair) and was kind enough to distribute the prizes to the successful students of the Fort Free Training Classes.

The following resolutions were then unanimously passed:—

1. "Indian Women are against the repeal or relaxation of Harbilas Sarda's Marriage Restraint Act and protest against early marriages of girls of tender age."
2. "Women support the Bill for 'Protection of Minor Girls' and the Bill to do away with the Devadasi system from India in order to prevent the dedication of women to mandirs and temples."
3. "Women support the labour legislation to reduce the working hours for labourers working in Mills and factories in India."

(Sd.) HEERABAI A. TATA,
Hon. Secretary, Bombay, W. I. A.

845—18

COONOOR

At a Meeting of W. I. A. held on Saturday the 28th October, the members present unanimously supported Temple Entry Legislation. They were of opinion that it is high time to introduce legislation with regard to Temple Entry, so that all people professing the Hindu faith may be allowed to worship in public temples irrespective of caste.

Then Mrs. Bhat, the Vice-president, delivered a very interesting lecture on "The Ideal Wife."

After the lecture Miss Theodore was 'At Home' to the members.

At the end of the function a group photo was taken. The function was held in honour of Dr. Miss Theodore on the eve of her departure to Tanjore.

(Sd.) Mrs. R. A. Nathan,
Hon. Secretary, W. I. A.

VIZAGAPATAM

The Fifth Year of the Vizagapatam Branch of the Women's Indian Association began from July 1932. There were twenty members at the beginning of the year. The following are the office-bearers for the year 1933.

Mrs. M. Venkatarangiah Garu	....	*President.*
Mrs. K. Nancharamma Garu Mrs. V. Choodamma Garu	....	*Joint Secretaries.*
Mrs. P. Venkataramanamma Garu	....	*Treasurer.*

Every Saturday the association held its ordinary meetings and the meetings were generally on matters of social, religious, and economic interest. All the members used to take active part in these.

There were four extraordinary meetings of the association held during this year. One was in connection with the Birthday celebration of Dr. A. Besant. It was celebrated on a grand scale and some of the members gave delightful performances on various musical instruments. The second was in connection with Raja Ram Mohan Roy's centenary. The Third was in connection with Sree Ramanavami which the association performed with all religious pomp. The other was on the occasion of the fifth anniversary of the association.

The association showed much progress during this year. The members have now increased to thirty-four. There is a small library attached to the association and is open to the members only; thanks to the various members who have contributed books to the library we are trying to establish it on a firm basis. We are getting books from few Grandhalayas. The association is getting few weeklies and monthlies which are distributed among the members for the promotion of ideas and thoughts on all general matters.

With the untiring efforts of our enthusiastic president and our willing members we hope to bring up the branch to a higher level during the coming year.

(Sd.) Mrs. K. Nancharamma Garu,

Mrs. V. Choodamma Garu,

Jt. Hon. Secretaries.

DO IT NOW!

When you've got a job to do,
Do it now!

If it's one you wish was through,
Do it now!

If you're sure the job's your own,
Just tackle it alone,

Don't hem and haw and groan,
Do it now!

NOTES AND COMMENTS

Mahatmaji's Visit:

Madras was the scene of great animation during the three days that Mahatma Gandhi was in the city. The news of his coming to visit any place seemed to spread like magic and hours beforehand the streets were thronged, and every available patch of ground or standing place was taken up by men women and children. If ever one wanted proof of the great love and esteem in which people hold Mahatma Gandhi, there was enough of it in Madras for these three days to convert even the "unbelieving Jew." The great meeting on the Beach broke all records; and even Mahatmaji, who is a veteran meeting holder, said he had never seen such a crowd! We hope that all this enthusiasm for the man will be expressed by the masses of people in solid constructive efforts to advance this great cause which he has taken up to the exclusion of everything else. Love towards our fellow beings and a sense of exclusiveness cannot abide together and if the life of love and dedication that Mahatma Gandhi lives has gripped the hearts of the people, holds their imagination and claims their reverence, let them also live in love and peace, serving their brothers and sisters.

Untouchability stands for exclusiveness, class pride, unequal privileges and absence of human values and fellow feeling. These are not the attributes of love and if God is love, He surely cannot sanction what is a negation of his own highest law. All man made laws, that have been the result of the times and circumstances under which they came into being, savour of this contradiction. Therefore let us work for eternal values, expressed in works of love and unity and not for the fleeting privileges that have the sanction of only those who cling blindly to the juggernaut of tradition that crushes life under its cruel wheels.

A Month of Conferences:

During the last month more conferences have been held all over India than we can number. The one of special interest to us is the Annual Session of the All-India Women's Conference held in Calcutta. A more detailed account of it will appear in the next issue of Stri Dharma. In Madras itself the National Liberal Association and the Indian National Social Conference, the Music Academy, and Fine Arts Societies' Conferences, the Theosophical Convention were among the interesting conferences that were held.

The Indian National Social Conference was revived after some years of lapse. It was of great interest to see the progressive point of view that men are taking towards all matters concerning women. In India, with such good understanding between men and women workers, and the complete absence of sex rivalry in the professional spheres, a great future lies before us. It now remains for education to spread among the masses and the light of knowledge and new ideas to be carried to every home, when a glorious era will dawn for our Motherland, in which men and women will share work and pleasure, and responsibilities in a spirit of real understanding. Because there is no sordid struggle and no coarse buffetting, the great object will be achieved without disintegrating the social and moral structure. These conferences are important not in what they achieve, but in the awakened and active interest and public awareness they portray. Even those who come for curiosity go away more enlightened than they came, and so the great preparation for a wider and more intelligent citizenship spreads and grows strong.

Conferences have their place in the scheme of work and if platform speaking is duly supplemented by real work, then the two together lead to vast changes and progress becomes rapid, nor does it lack a firm foundation.

Bangalore's Woman Councillor:

We congratulate our sister Ananda Bai on her successful election to the Bangalore Council. We hope that all over India many more women will fearlessly stand for election and meet with equal success. Special privileges only weaken those they claim to serve. It is the open struggle that will make women strong. We wish our sister a brilliant and useful career in the City Municipal Council of Bangalore.

Egyptian Girl's Feat:

An Egyptian girl flyer, Elinaadi Loutfia, won the speed race at the Cairo Air Meeting on a course of 230 miles and back. There seems no sphere of activity or of the globe in which women are taking a second place!

The Women of Spain:

We read of a great outburst of feminist activities in Spain. The germs of this great "Cure" are in the air and everyone is catching it—Feminism is the cure for the masculine version of

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N.B.—A detailed account of the Women's meeting for Mahatma Gandhi is given on page 123 also a copy of the Welcome Address.

"Untouchability" and as all disease is unnatural, it cannot withstand the cure which is doing all that was expected of it, and will continue to do much more! The powers of darkness and ignorance flee with the coming of Light and knowledge. The light of the women's movement has shed knowledge among our brothers and they are enlightened, and will no longer transgress against us!

An Appeal from Rajputana:

We have published in this magazine an appeal from Rajputana for women workers. The description given by Sarala Behin, who is an American lady, who has left her home to come and serve these women, is heart-breaking. We hope that somewhere this appeal will meet with a response. We send our good wishes and sympathy for the great work that is being done by this band of loyal women under such difficult circumstances. Success must be assured wherever such noble self-sacrifice is found.

The Banner of Peace:

Thirty-two nations accepted the Banner of Peace at the Washington Convention held in November. This is a matter of deep gratification, but let us hope that the world will never again be torn by another hideous war, and not only the treasurers of Art and Culture but all human life will be held too precious to be thrown as fodder for cannon. We pray that a banner of peace will be unfolded in the hearts of all nations and peoples of the earth—a guarantee of immunity from savagery and gross animalism.

REVIEW

CAMBRIDGE HISTORY OF INDIA, VOL. VI. THE INDIAN EMPIRE, 1858-1918, EDITED BY H. H. DODWELL. THE CAMBRIDGE UNIVERSITY PRESS, FETTER LANE, LONDON, E.C. 4. PRICE 30/-.

This is the companion volume to Vol. V. which treated the history of British India from 1497 to 1858. In the present volume the history is brought down to 1918. As regards subject-matter this is the last volume in the series, though two intermediate volumes, covering earlier periods, still remain to be published. In some respects this volume overlaps the period covered by Vol. V. as it includes an account of administrative development at the centre and in the Provinces from 1818 to 1858, as also the educational and "social" policy, the Indian Marine and the Company's Armies to 1858, and a 38-page account of the Indian Mutiny by Dr. T. Rice Holmer. The post-Mutiny period is covered by only two-thirds of the book.

The work is the result of co-operative effort by competent authorities, and if we bear in mind the limitations to be mentioned presently, it is exceedingly well done, and takes its place at once among the standard authorities for the period. The limitations are: its point of view, its semi-official character, and its execution by men whose knowledge and experience of India is that of outsiders. There is some historical talent in India, but not a single Indian writer has been asked to contribute to its pages. It is a first-class digest of matter scattered through a multitude of blue-books, statutes, Acts of Indian Legislatures, and pronouncements mainly by officials, and in a very few cases by Indian political leaders. The chapters are written by different writers, and the only unity is in their point of view. The industrious collection of facts and opinions, mainly from published sources, has its value, but in the present writer's opinion it falls short of true History. In the recent period the writers have felt a natural constraint in dealing with very controversial matters. I am sorry to note here and there symptoms of an exaggerated form of Brahmanophobia. There is a fairly full bibliography chapter by chapter, but I notice that in some cases the editions mentioned are not the latest; for example, Wilson's Anglo-Muhammadan Law is mentioned in the edition of 1921, while there is a revised edition published in 1930.

The solitary short chapter on "Social Policy" deals mainly with missionary activities, ecclesiastical establishments, and the pre-Mutiny legislation undertaken for the suppression of slavery, female infanticide, and Sati. The disproportionate space given to Sati distorts the perspective. The enormous social developments in recent times are not even noticed. A true picture of modern India would certainly describe the Women's movements, which promise so much for the cultural development of India. Nor do the literary movements and the remarkable development of the vernaculars come within the ken of this co-operative work. While it is duly chronicled (p. 100) that Lord Minto's Government subscribed Rs. 10,000 to assist the printing of the Bible in Malay, which no one reads in India, Rabindranath Tagore is only mentioned in connection with his Bolpur school, and the *Musaddas* of Hali is not even mentioned. The growth of science and art in India are outside the scope of the work. The value of the book lies in its being a compendium of official knowledge.

WIMBLEDON, Nov. 3, 1933.

A. YUSUF ALI, C.B.E., M.A., LL.M.

HINDI

महात्माजी का महान् स्वागत।

(लेखिका : सौ. शारदादेवी हृषीकेश)

"न त्वहम् कामये राज्यम् न स्वर्गम् न पुनर्भवम्।
कामये दुःख तप्तानाम् प्राणिनामार्तिनाशनम् ॥"

यह है भारत के हृदय सम्राट-महात्माजी की टेक। वे राज्य का सुखोपभोग नहीं चाहते; लेकिन स्वराज्य केलिये प्राणोंकी बाजी लगा देते हैं। उन्हें स्वर्ग का मोह नहीं; पर इसी जन्म में जीवन्मुक्त होने की अभिलाषा है। पुनर्जन्म उन की अभीष्ट सिद्धि नहीं है; किंतु दलितों की उन्नति के लिये अगले जन्म में 'हरिजन' बनना पसंद करते हैं। महात्माजी की सर्वोपरि कामना यही है कि दीन दुखियों की मूक वेदना का भी अंत हो। इसी लिये वे 'सत्यम् शिवम् सुंदरम्' के अभिन्न उपासक बन गये हैं। मातृ-जाति के हृदय में एसे विभूति के दर्शनों की जो प्रेरणा उठती है वह सहज और सार्थक होती है। भगवान श्रीराम, कृष्ण, बुद्ध, विवेकानंद जैसे अवतारियों को जन्म देनेवाली भारत की स्त्री-शक्ति, 'जगद्गुरु गांधी' के कारण, आज संसार में अपने को अतुल सौभाग्यशालिनी समझती है। धन्य है उस 'हरिजनयात्रा' को जिसने गत मास हमको भी महात्माजी के महान् स्वागत काएक मौका दिया!

मद्रास में स्त्रियों की ओर से महात्माजी का सामूहिक स्वागत कराने का श्रेय 'भारत महिला संघ' को है। चूंकि मद्रास भर में देवियों की यह एक मात्र स्वागत सभा थी केवल 'दर्शन' के लोभ से हजारों आबालवृद्ध स्त्रियाँ दूर दूर से आयी थीं। शहर की गण्य मान्य देवियों की आशातीत उपस्थितिने 'जगह की कमी' का दृश्य उपस्थित किया। यद्यपि यह सभा केवल 'स्त्रियों द्वारा स्त्रियों के लिये' बुलायी गयी थी फिर भी सैकड़ों पुरुषों ने अपने आराध्यदेव के अलभ्य दर्शनों की अदम्य अभिलाषा से 'संघ' के प्रांगण के बाहर आम सड़क पर 'धरना' देना भी अनुचित नहीं समझा। सभा का समय ४ बजे रखा गया था। लेकिन लोगों की भीड़ १२—१ बजे से ही इकट्ठी होने लगी और ३ बजे तक तिल धरने के लिये भी जगह नहीं बची। सब की आंखें 'दर्शन' की प्यासी थीं; हृदयों में भक्ति का समुद्र उमड़ रहा था और मुंह दरिद्रनारायण का नाम जपते थे। ठीक ४ बजे महात्माजी उत्सुक जनता की जयजयकार के साथ पधारे; और 'संघ' के कार्यालय का निरीक्षण आदि पर एकाध मिनट बिताकर सभा की

वेदिका पर अपनी मंडली के साथ विराजमान हुए। यह वेदिका प्रांगण में एक विशाल वट वृक्ष के नीचे सजायी गयी थी। इस दिव्य सन्निवेश ने आस्तिक हृदयों को "बोधिसत्व" का स्मरण दिलाया। जब आप कार्यालय से वटवृक्ष के पास जाने लगे तो सैकडों देवियाँ आप के चरण स्पर्श केलिये टूट पडीं।

इस महान स्वागत के लिये हमें केवल १० मिनट का समय दिया गया था और 'संघ' की आयोजना थी काफी बडी। अंततोगत्वा हमें अपनी श्रद्धा-भक्ति का बहुत ही संक्षेप में प्रदर्शन करना पडा। मालायें मानपत्र और थैली अर्पण के बाद महात्माजी का एक छोटा किंतु उपदेशप्रद भाषण हुआ जिसका तमिल अनुवाद संघ की प्रधाना श्रीमती डॉ. मुत्तूलक्ष्मी रेड्डी ने किया। भाषण में आपने सबसे पहले राष्ट्र-भाषा हिन्दी की आवश्यकता पर ज़ोर दिया और 'हरिजनयात्रा' के संबंध में कहते हुए आपने मर्मस्पर्शी भाषा में अपील की कि 'यह सामाजिक पाप है। इसके निवारण केलिये मुझे महिलाओं की सहायता भी चाहिए'।

४-१० बजते ही महात्माजीने हमारी अतृप्त आंखों से विदा लिया, और तुरंत ही 'महात्मा गांधी की जय' के तुमुल घोष से नभोमंडल गूंज उठा। हिन्दी मान-पत्र की प्रतिलिपि नीचे दी गयी है। इसी प्रकार अंग्रेज़ी में भी अलग मान-पत्र अर्पित किया गया।

पूज्य महात्माजी !

हम प्रेमपूर्वक आपका स्वागत करती हैं। आपने बड़ी कृपा करके अपना जो बहुमूल्य समय हमको दिया है इसके लिये हम महिला समाज की स्त्रियाँ आपकी अभारी हैं। पिछली बार जब आप मद्रास पधारे थे तब हमको आपके साथ श्रीमती कस्तूरीबाई गान्धी का स्वागत करने का सौभाग्य मिला था। यह कहने की आवश्यकता नहीं है कि इस बार हम उनके दर्शनों से वंजित रहीं। आपका जीवन देश के लिये ही नहीं परंतु सारे संसार के लिये आत्म बलिदान का रहा। और आपने ससार के सामने स्त्री-पुरुष दोनों के बीच का पोषक रसा हैं। हमारे बीच आप का उपस्थित रहना ही इस बात का प्रमाण है कि आप स्त्रियों के प्रश्नों में कितनी दिलचस्पी रखते हैं।

यह महिला संघ जाति, तथा मत मतान्तरों को प्रधानता न देकर प्रत्येक स्त्री और पुरुष के लिये समान अधिकार चाहता है। इसलिये हमें यह देख कर बड़ी प्रसन्नता होती है कि आप हमारे समाज से अस्पृश्यता रूपी पिशाच को भगाने की चेष्टा कर रहे हैं। हम आपको विश्वास दिलाना चाहती हैं कि आपके इस पुण्य कार्य में हमारी पूरी सहानुभूति और पूर्ण सहयोग है। हमको इस बात का अभिमान है कि देश की समस्त महिला संस्थाओं ने इस अत्यंत आवश्यक सुधार में हार्दिक सहयोग प्रदान किया है।

हमारा विश्वास है कि आपके इस पुण्य कार्य की सफलता पर भविष्य के अनेक अच्छे सुधार निर्भर हैं जिनकी हमारे देश में बडी आवश्यकता है और जिन के बिना संसार के प्रतिष्ठित देशों में हमारे देश को स्थान नहीं मिल सकता। आप के हृदय में सत्य तथा मनुष्य समाज के प्रति सेवा और प्रेम के लिये कितना जबरदस्त आदर है, यह बात आपके जीवन से स्पष्ट साबित होती है। सत्य और अहिंसा के लिये आपने जो महान त्याग किया है उसके कारण आप हमारे ही नहीं परंतु सारे संसार के हो गये हैं और आपका पवित्र नाम जो कुछ महान और उत्कृष्ट हैं उन सबका परिचायक हो गया है।

हम आपके दीर्घजीवन और स्वास्थ्य के लिये प्रार्थना करती हैं।

हिन्दी प्रचार का सौभाग्य

गत मास मद्रास में हिन्दी प्रचार सभा की पंच दशाब्दी, प्रचारक सम्मेलन और कान्वोकेशन आदि उत्सव बडी धूम धाम से मनाये गये। कान्वोकेशन महात्माजी की अध्यक्षता में संपन्न हुआ। सुनते हैं कि शीघ्र ही 'सभा भवन' की नीवं भी रखी जानेवाली है। इस सफल कार्य के लिये सभा के कर्णधार हमारे धन्यवाद के पात्र हैं। एक और विशेष बात यह है कि उक्त सम्मेलन में हिन्दी प्रचार आंदोलन के साहित्यक पहलू पर ज़ोर देनेवालों का एक दल संगठित हुआ जो पहले ही से "हिन्दी ज्ञानयात्री मंडल" के नाम से मशहूर था। 'मंडल' की तरफ से अब तक कोई ३० विद्यार्थी उच्च शिक्षा की प्राप्ति के लिये उत्तर भारत भेजे गये जिन में १० देवियां हैं जो इस समय प्रयाग के "महिला विद्यापीठ" में अध्ययन कर रही हैं। हमारी समझ में 'मंडल' ने 'स्थायी हिन्दी प्रचार' का श्रीगणेश किया है। जब तक दक्षिण के हिन्दी विद्यार्थी उत्तर की प्रवास-यात्रा नहीं करते तब तक उनका साहित्य ज्ञान अपूर्ण ही रहेगा। कम से कम एकाध वर्ष वहां पर अध्ययन करने से द्राविड भाषा-भाषी भी हिन्दी कोविद बन सकते हैं। इस संबंध में बेंगलूर की श्रीकुमारी पद्मावती का नाम बडे सम्मान के साथ लिया जा सकता है। इनकी मातृभाषा कन्नडी है। इन्होंने कुछ वर्ष देहरादून के कन्या गुरुकुल में रहकर पंजाब विश्वविद्यालय की शिरोमणी हिन्दी परीक्षा, 'प्रभाकर' प्रथम श्रेणी में पास की है। गत प्रचारक सम्मेलन में इन्होंने कुछ उपयोगी प्रस्ताव पेश करते हुए अपनी प्रभावशाली वाक्शक्ति का अच्छा परिचय दिया था। इनकी भाषाशैली और उच्चारण किसी सुशिक्षित हिन्दी भाषी से कम नहीं है। हिन्दी प्रेमी बहनों को इनका अनुकरण करना चाहिये।

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இந்திய மாதர் சங்கத்தின் நோக்கங்கள்

1. இந்தியாவின் மக்களாயிருப்பதின் பொறுப்புகளை ஸ்திரீகளுக்கு உணர்த்துவது
2. எல்லாச் சிறுவர்களுக்கும், சிறுமிகளுக்கும், கட்டாய ஆரம்பப்படிப்பு மூலமாய்க் கல்வி பெறும் பாத்யம் உண்டாக்குவது. (மதத்தைப்பற்றியும் படிப்பில் போதனை செய்யவேண்டும்.)
3. பால்ய விவாஹத்தை நிறுத்துவதும்; கலியாணமான பெண்கள் 16-வயதுக்கு முன் புருஷர்களுடன் வஸிப்பதைத் தடுப்பதும்.
4. முனிஸிபல் சபைகளுக்கும், சட்ட சபைகளுக்கும் ஓட்செய்யும் பாத்தியம் புருஷர்களுக்கிருப்பது போல ஸ்திரீகளுக்கும் கிடைக்கும்படி செய்வித்தல்.
5. முனிஸிபாலிடிகளிலும் தாலூகா போர்ட்டுகளிலும், லோகல் போர்ட்டுகளிலும், மாகாணச் சட்ட சபைகளிலும், இந்தியச் சட்ட சபையிலும், ஸ்திரீகளுக்குப் போதுமான பிரதிநிதிகள் பெறுதல்.
6. ஸ்திரீகள் ராஜாங்க சபை (Council of State) அங்கத்தினரைத் தேர்ந்தெடுப்பதற்கும், ராஜாங்க சபை அங்கத்தினராயிருப்பதற்கும் உரிமையை அடைதல்.
7. பாத்யதைகளிலும், முன்னேற்றத்திற்கு வேண்டிய மார்க்கங்களிலும் ஸ்திரீகளுக்கும், புருஷர்களுக்கும் ஸரிஸமத்துவத்தை நிலை நிறுத்தல்.
8. மனைவிகளாயும் தாய்மாராயும், இனிமேல் இந்தியாவை அரசாளப் போகும் இந்தியரை ஸன்மார்க்கத்தில் வளர்க்கும் கடமை ஸ்திரீகளுடையதாகையால் இந்தியா தேசத்தின் முன்னேற்றம் ஸ்திரீகளின் முயர்ச்சியால்தான் நிறைவேறும் என்பதை ஸ்திரீகளை உணரச் செய்வது.
9. தங்களுடைய ஆத்ம அபிவிருத்திக்காகவும், படிப்புக்காகவும் மற்றும் பிறருக்கு ஸேவை செய்வதற்காகவும் ஸ்திரீகளை ஸங்கங்களாகச் சேர்ப்பது.

மெம்பராதல்

மேற்படி கொள்கைகளையும் இந்த சங்கத்தின் அமைப்பையும் அங்கீகரிப்பவர்கள் அங்கத்தினராக ஆகலாம். இந்தக் கொள்கைகளையுடைய ஸ்திரீகளின் கூட்டங்களை இந்திய மாதரின் சங்கத்துடன் கிளைச்சங்கங்களாகச் சேர்த்துக் கொள்ளலாம்.

சங்கத்தின் அமைப்பு

இந்த சங்கத்திற்கு ஒரு தலைமை ஆபீஸ், எழும்பூரில் **பார்த்திபன் கார்டன்ஸ்** என்ற இடத்தில் இருக்கிறது. 1917-ஆம் வருஷம் மே மீ 8-ஆம் உ. இந்த ஸங்கம் ஸ்தாபிக்கப்பட்டது. அன்று முதல் மிகவும் விமர்சையாய் வளர்ந்துகொண்டு வருகிறது. இப்பொழுது 72 கிளைச் சங்கங்களும், 24 வேலை செய்யுமிடங்களும், 4000 மெம்பர்களும் இருக்கின்றனர்.

கிளைச் சங்கங்கள் கூடியவரை அநேக ஸ்தலங்களில் ஸ்தாபிக்கப்பட்டு வருகின்றன. இந்த கிளைச்சங்கங்கள் அங்குள்ள ஓர் காரியதரிசியால் நடத்தப்படும்.

ராஜீய விஷயங்களில் இச்சங்கம் சட்டசபை மூலமாய்ச் சீர்திருத்தங்களுக்காக வேலை செய்யும். இந்தச் சங்கத்தின் நோக்கங்களும் போக்குகளும் வேலைகளும் மத அனுஸரணையுடன் நடத்தப்படும். ஆனால் மதப்பிரிவுகளில் த்வேஷம் கிடையாது.

இந்திய மாதர் சங்கம்.

நிர்வாஹிகள்—1933—34.

அக்ராஸனர்: டாக்டர் (மிஸிஸ்) முத்து லக்ஷ்மி ரெட்டி
உப அக்ராஸனர்: மிஸிஸ். டோரதி ஜின ராஜ தாஸ
,, : ,, ஆர். ராமசந்திர ராவ்
பொதுக் காரியதரிசி: மிஸிஸ் தாதாபாய்
பொக்கிஷதாரி: ,, லக்ஷ்மிடேவிட்

நிர்வாஹ ஸபை

மிஸிஸ். அம்மு ஸ்வாமிநாதன்
மிஸிஸ். ராமசாமி சிவன்
ஸ்ரீமதி ஜி. விசாலக்ஷி அம்மாள்
மிஸிஸ். கே. சி. ஆச்சாரியர்
முனகாலா ராணியம்மாள்
மிஸிஸ், யாக்குப் உசேன்
மிஸிஸ், சுபத்திரி சென்சையா
மிஸிஸ். நாஸிர் உசேன்

போதன நிர்வாக ஸபை

எல்லாக் கிளைகளின் காரியதரிசிகள்

ஸங்கத்தின் பத்திரிகை
'ஸ்திரீ தர்மம்'

பத்திராதிபர்: மிஸிஸ். தாதாபாய்
தலைமை ஆபீஸ்: பாந்தியன் கார்டன்ஸ், எக்மோர், சென்னை

இந்திய மாதர் ஸங்கம் மெம்பராவதற்கு வருஷச்சந்தா குறைந்தது		ரூ.	1	0	0
ஸ்திரீ தர்மம் மெம்பர்களுக்கு	,,	,,	3	0	0
மற்றவர்களுக்கு	,,	,,	5	0	0

மெம்பர் அல்லது ஸ்திரீதர்மச் சந்தாதார் ஆக விரும்புபவர், அடியிற் கண்ட விலாசத்துக்கு எழுதவும்:—

ஸெக்ரடேரி,
மாதர் இந்திய ஸங்கம்,
பாந்தியன் கார்டன்,
எழும்பூர் மதராஸ்.

TAMIL

ஸ்திரீ தர்மம் தமிழ்பாகம் 1934-ம் வருஷ ஜனவரிமீ

மாதர் சங்கம் - காந்திஜீயின் விஜயம்

இந்திய மக்களின் உள்ளத்தைக் கொள்ளைகொண்டிருக்கும் மகான் மகாத்மா காந்தி அடிகள், சென்னைமாநகருக்கு டிசம்பர் மாதம் 20-ம்தேதி புதன்கிழமை விஜயம் செய்தார். மாதர் சங்கத்தின் அழைப்புக்கு இணங்கி அன்று மாலை 4-மணிக்கு, சங்கத்திற்கு விஜயம் செய்தார். மாதர்களின் கூட்டம் மும்முரமாகவே, மாலை 2-மணியிலிருந்து, காந்திஜீயின் தரிசனத்தை கண்குளிர கண்டானந்திக்க, திரளாக கூடியிருந்தனர். சரியாக நான்கு மணிக்கு காந்தியடிகள் விஜயம் செய்தார். முதலில், டாக்டர் முத்துலெக்ஷிமி ரெட்டி, ஸ்ரீமதி கஸின்ஸ், அம்மு ஸ்வாமிநாதன், ஸ்ரீமதி மாலதி பட்வர்த்தன், ஸ்ரீமதி தாதாபாய், அவர்கள் முன்சென்று அழைத்து, மாலை சூட்டினர். பிறகு டாக்டர் முத்துலெக்ஷிமி ரெட்டி, மாதர் சங்கத்தின் சார்பில் உபசாரப்பத்திரம் படித்தார்.

மகாத்மா காந்தி அடிகளுக்கு மனமுவந்தளிக்கும் வரவேற்புப் பத்திரம்

இந்தியமக்களின் இணையிலாத் தலைவர் திலகமே!

வருக! வருக! தங்கள் வரவு நல்வரவு ஆகுக.

அருங்குணம் மிகுந்த பெருந்தகையாளரே!

தங்களுக்கு இடைவிடாது இருந்துவரும் வேலைகளுக்கு நடுவே இந்த இந்திய மாதர் கழகத்தின் வேண்டுகோளுக்கு இணங்கி இன்று இங்குத் தாங்கள் எழுந்தருளி எங்களைக் கண்ணியப்படுத்தியது நாங்கள் செய்த தவப்பயனே ஆகும். தங்கள் கருணைக்கு நாங்கள் இலக்காகியதற்கு எங்களுடைய மனமுவந்த நன்றியறிதலைத் தங்களுக்குத் தெரிவித்துக்கொள்ளுகிறோம். தாங்கள் சென்றமுறை இச்சென்னையம்பதிக்கு விஜயம் செய்தபோது தங்கள் தனிப்பெருந்துணைவி திருநிறைச்செல்வி கஸ்தூரிபாய் அம்மையாரோடு தங்களைத் தரிசிக்கும் புண்ணியம் எங்களுக்குக் கிடைத்தது. ஆனால், இம்முறையோ அவ்வம்மையாரது திருமுக தரிசனம் கிடைக்காதது பற்றி வருத்தத்தோடு குறிப்பிடாமல் இருக்க முடியவில்லை.

பூவுலகம் புகழும் புண்ணிய மூர்த்தியே!

மக்களுக்குத் தன்னலம் அற்ற தொண்டு செய்வதையும், அம்மக்களுக்குத் தம்மையே தியாகஞ் செய்தலையும், தங்கள் வாழ்வுக்குறிக்கோளாகக் கொண்டவர் தன். அன்பு, தொண்டு, உண்மை இவைகளை அடிப்படையாகக் கொண்டு நடத்

தும் தங்களது புனித வாழ்க்கையாலும், கண்ட உண்மையைக் கடைப்பிடிக்கும் உறுதியாலும், அஹிம்சா தர்மத்தாலும் எங்களுக்கு மாத்திரமன்றி உலகுக்கே ஒப்பற்ற மாபெருந் தனித் தலைமைப் பதவியைப் பூண்டீர்கள்.

பெண்ணுலகைக் காக்கும் பெருமானே!

பெண்களுக்கும் தாங்கள் தொண்டாற்றியதைப் பெண்ணுலகம் என்றும் மறவாது. 'ஆண்களைப்போலவே பெண்களும் சரிநிகர் சமானமாக' வாழ பாடுபடுகிறீர்கள். எங்கள் முன்னேற்றத்திலும் பெருங்கருணை கொண்டதாலன்றோ தாங்கள் இன்று இங்கு எழுந்தருளியுள்ளீர்கள்? இந்திய மாதர் முன்னேற்றத்திலும் தாங்கள் காட்டும் கருணைத்திறத்தை என்றும் மறவோம், மறவோம்!

செந்தண்மை பூண்டு உழைத்துவரும் தியாகமணியே!

'பிறப்பு ஒக்கும் எல்லா உயிர்க்கும்' என்றார் எங்கள் தெய்வப்புலமைத் திருவள்ளுவனார். பாரதியாரும், 'ஜாதி மதங்களைப் பாரோம்' என்றும் 'மனிதர் யாரும் ஒரு நிகர் சமானமாக வாழ்வம்' என்றும் 'இழிவுகொண்ட மனிதர் இந்தியாவில் இல்லையே' என்றும் திருவாய் மலர்ந்தருளியுள்ளார். ஆகையால் எங்கள் மாதர் சங்கம், ஆண்பெண், சாதி சமயம் ஆதி வேற்றுமை இன்றி யாவருக்கும் சம உரிமைகளும் சம நன்மைகளும் அளிக்குமாறு கடந்த பதினேந்து ஆண்டுகளாக இடைவிடாது பெரிந்தொண்டு புரிந்துகொண்டு வருகிறது. தாங்களும் நமது இந்திய சமூகத்திலிருந்து தீண்டாமை என்னும் தீயவழக்கத்தை நீக்க அரும்பாடுபட்டு வருவதைக்கண்டு நாங்கள் பெருமகிழ்ச்சி அடைந்து அச்சேவையைப் பாராட்டி அத்தூய தொண்டிற்கு எங்களுடைய மனப்பூர்வமான அன்பையும் ஆதரவையும் அளிக்கிறோம். இந்நாட்டிலுள்ள மாதர் சங்கங்கள் அனைத்தும் மிக இன்றியமையாத இச்சீர்திருத்தத்திற்குத் தங்கள் மனப்பூர்வமான ஒருமுகமான ஆதரவை அளித்துள்ளன என்பதை அறிந்து மிக அகமகிழ்கிறோம்.

வெற்றியுடன் முடிக்கும் நற்றிறன் வாய்ந்த வீரமணியே!

தாங்கள் எடுத்துக்கொண்ட தூய திருப்பணி முற்றுப்பெறுமானால் நம் நாட்டில் இன்னும் வரவேண்டிய அவசியமான சமூகச் சீர்திருத்தங்களும் இதையே அடிப்படையாகக்கொண்டு எழுந்துவிடும் என்று உறுதியாகச் சொல்லலாம். இத்தீண்டாமை ஒழிவதால் இந்தியநாடு மேனிலையுற்று உலகில் சுதந்தரமுள்ள நாடுகளுடன் சமநிலை உள்ளதாகக் கருதப்படும். எனவே தாங்கள் கொண்ட திருப்பணி நற்பயனை அளிப்பதாக!

தனக்கென வாழா தீனதயாளா!

தாங்கள் இப்பெருந் திருத்தொண்டில் வெற்றிபெற்று சௌக்கியத்தோடு நீடூழி வாழுமாறு எல்லாம் வல்ல முழுமுதற் செழும்பொருளைப் பிரார்த்திக்கின்றனம்.

வாழ்க! காந்தியடிகள் வாழ்க! வாழ்கவே!!

இங்ஙனம்,

தங்கள் அன்புள்ள,

இந்திய மாதர் சங்கத்தினர்,

சென்னை

மகாத்மாஜி பதில்

உபசாரப் பத்திரத்திற்கு மகாத்மா பதில் கூறியதை ஸ்ரீமதி டாக்டர் முத்துலெக்ஷிமி ரெட்டி தமிழில் மொழிபெயர்த்து சொன்னதாவது:—

சகோதரிகளே! உங்களுடைய சிநேகம் மீண்டும் எனக்கு கிடைத்ததைப் பற்றி நான் சந்தோஷப்படுகிறேன். சென்னையில் மாதர்கள் கூட்டத்தில் நான் பேசுவது இது முதல் தடவையல்ல. 40 நிமிஷத்திற்குள் நான் அநேக அலுவல்களை முடித்தாகவேண்டும். எனவே நான் விரிவாகப் பேசாமலிருந்தால், என்னை மன்னிக்கவும். நீங்களெல்லோரும் ஒரு காரியம் செய்யவேண்டுமென்று சொல்லத்தான் நான் இங்கே வந்திருக்கிறேன். சிலர் தாழ்ந்தவர்களென்றும், சிலர் உயர்ந்தவர்களென்றும் இருந்துவரும் எண்ணத்தை முற்றிலும் மறந்து விடுங்கள். சிலர் தீண்டப்படுவோர், சிலர் தீண்டப்படாதவர்கள் என்ற எண்ணத்தையும் மறந்து விடுங்கள். என்னைப்போலவே நீங்களும் கடவுளை நம்புகிறீர்களென்று எனக்குத் தெரியும். ஆனால் கடவுள், மனிதர்களுக்குள் உயர்வு தாழ்வு என்ற வித்தியாசங்களை ஏற்படுத்தவில்லை. தீண்டாமை என்பது இந்துமதத்திற்கே ஒரு அபகீர்த்தி. தீண்டாமை இருந்தால் இந்து மதமே அழிந்துவிடுமென்று சொல்லுவதில் நான் கொஞ்சம்கூட பின் வாங்கியதில்லை. கடவுள் நம்முடன் மிகப் பொறுமையாக இருக்கிறார். ஆனால் இந்தியாவில் இந்துக்கள் மனிதர்களுக்குள் வித்தியாசம் பாராட்டி வருவதைப் பார்த்தால், கடவுளுடைய பொறுமையும் நீங்கிவிடுமென்றும் நான் சொல்லத் துணிவேன். பிறகு டாக்டர் முத்துலெக்ஷிமி ரெட்டி மகாத்மாஜியிடம் ஒரு பணமுடிப்பை கொடுத்தார். மகாத்மாஜி அதைப் பெற்றுக்கொண்டு சொல்லியதாவது:—நீங்கள் எனக்கு ஒரு லேசான பணப் பையை அளித்திருக்கிறீர்கள். லேசான பணமுடிப்போ அல்லது கனமான பணமுடிப்போ அது ஹரிஜனங்களின் வேலைக்காக உபயோகப் படுத்தப்படும். டாக்டர் முத்துலெக்ஷிமி ரெட்டி, திலகர் கட்டடத்தில் அளிக்கப்படும் பணமுடிப்பிற்காக மாதர்கள் அதிகம் கொடுத்திருக்கிறார்களென்றும் தெரிவித்தார். அதற்கு வேடிக்கையாக மகாத்மா கூறியதாவது:—இதுவும் ஒரு சமாதானமா, ஆண்களைப் போல் நீங்களும் சமத்துவம் கோருகின்றீர்கள் போலும்.

பின்னும் பேசுகையில் மகாத்மா சொல்லியதாவது:—மதத்தின் பெயரால் மற்றவர்களுக்கு கெடுதி செய்ததற்கு, கெடுதி யடைந்தவர்களுக்கு கொஞ்சம் பரிகாரம் கொடுக்க வேண்டுமென்று நினைத்து, இந்த பணமுடிப்பைக் கொடுத்ததாக நான் நினைக்கின்றேன். எப்படியோ மாதர்கள் சிலர் சந்தோஷத்துடன் தங்கள் நகைகளைக் கொடுத்திருக்கிறார்கள். அதைப்போலவே அநேகர் செய்ய வேண்டுமென்று சொல்லுவேன். ஆனால் அதற்கு ஒரு நிபந்தனையுண்டு. அந்நகைகளுக்குப் பதிலாக வேறே நகைகளை செய்யக்கூடாது. ஹரிஜனங்களின் நன்மைக்காக நகைகளைக் கொடுத்தது ஒரு உரிமையென்று நீங்கள் நினைக்கவேண்டும். தீண்டப்படுவோர், தீண்டப்படாதார் என்ற எண்ணம் உங்களிடமிருந்து நீங்கி நீங்களே செய்துவரும் நற்காரியத்தில் வெற்றிபுரியும்படி அங்கீகாரம் புரியும்படி எல்லாம் வல்ல இறைவனை நான் பிரார்த்திக்கின்றேன்.

ஹிந்தி பாஷை

ஹிந்தி பாஷை விஷயமாக நான் ஒரு வார்த்தை சொல்லவேண்டுமென்று ஒரு சகோதரி என்னை ஞாபகமூட்டுகிறார். அதைப்பற்றி நான் சந்தோஷப்படுகிறேன். உங்களில் சிலர் வட இந்தியாவிற்குச் செல்லலாம். உங்களுக்கு ஹிந்தி தெரிந்திருந்தாலொழிய, நீங்கள் வட இந்தியாவில் பாமர ஜனங்களுடன் கலந்து கொள்ளமுடியாது. இந்தியாவில் ஹிந்தி பாஷையை 22 கோடி ஜனங்கள் பேசுகிறார்கள். கல்வி வாய்ந்த தென்னிந்திய சகோதரிகள், இதை மறக்கக்கூடாது.

கூட்டம் முடிவடையுமுன் நகைகளைக் கழற்றி கொடுக்கக்கூடிய சகோதரிகள் யாராவது இருந்தால், அவர்கள் முன்வரலாமென்றார். சிலர் காப்பு, மோதிரம் முதலானதைக் கொடுத்தார்கள். இந்த சங்கத்தின் சார்பாக மகாத்மாஜிக்கு ரூ. 468-4-0 கொண்ட பணமுடிப்பு அளித்தனர்.

அகில இந்திய ஸ்திரீகள் மகாநாடு

ஸ்ரீமதி அப்துல்காதிர் தலைமையில் எட்டாவது அகில இந்திய ஸ்திரீகள் மகாநாடு கல்கத்தாவில் நடைபெற்றது. அச்சமயம் இந்தியாவின் பல பாகங்களிலிருந்தும் சுமார் இருநூறு பிரதிநிதிகள் வந்திருந்தனர். வரவேற்புக் கழகத் தலைவர் மயூரகஞ்சு மகாராணி சுசாருதேவியாவார். ராஜகுமாரி அமிர்தகௌரி, பலரிடமிருந்தும் கிடைத்துள்ள தந்திச் செய்திகளை வாசித்தார். லேடி வில்லிங்டனிடமிருந்தும் வரக்கூடாமைக்கு வருந்தி தந்தியொன்று கிடைத்துளது.

காந்திஜீ தந்தி

காந்திஜீ எழுதியிருப்பதாவது:—"ஏழை மக்களுக்குரிய பணியாற்றுவது ஸ்திரீகளின் விசேஷ உரிமையேயென நான் எப்பொழுதும் கருதி வந்துளேன். ஆகவே இம்மகாநாடு ஹரிஜன சேவையைப்பற்றி விசேஷ கவனஞ் செலுத்துமென நம்புகிறேன். ஸ்திரீகள் தீவிர ஒத்துழைப்பின்றி தீண்டாமைச் சாபத்திலிருந்து விலகமுடியாது."

மகாநாட்டில் பேசியவர்களில், ஸ்ரீமதி சரோஜினி நாயுடு, சர் ஹஸன் சுராவர்தி, புரொபஸர் ராதாகிருஷ்ணன் ஆகியோரும் சிலராவர்.

தலைவர் பிரசங்கம்

மகாநாட்டின் தலைவர் ஸ்ரீமதி அப்துல்காதிர், தமது முன்னுரையில் கூறியிருப்பதின் சாரம் வருமாறு—

"தாங்கள் என்னை இம்மகாநாட்டின் தலைவராகதேர்ந்தெடுத்ததற்கு என் மனப்பூர்வமான நன்றியைத் தெரிவித்துக் கொள்ளுகிறேன். இதற்கு முன் தலைமை வகித்தவர்களுடன் ஒப்பநோக்குமாறு எனக்குச் சிறிது ஆற்றலுமில்லை. நான், எனக்குத் தெரிந்த முறையில், ஸ்திரீகளின் கல்வி, சமூக முன்னேற்ற விஷயமாக உழைத்து வந்ததே தாங்கள் எனக்கு இவ்வுயர் பதவியளித்ததற்குரிய காரணமாகும். பணியாற்றுவதற்குரிய கடமை கருதிய ஒரு ஊழியனாகவே நான் தாங்கள் முன்பு வந்துளேன்.

நான் குறிப்பிட விரும்பும் மற்றொரு விஷயம் எனது பிரசங்கத்தைப் பற்றிய பாஷையாகும். எனக்கு உருது பாஷையிலேயே பழக்கமுளது; அப்பாஷையிலேயே அதை வாசிக்கவேண்டுமென நினைத்தேன். ஆனால் கேட்டுக்கொள்ளப்பட்டபடி உருது பாஷையிலெழுதப்பட்ட பிரசங்கத்தின் ஆங்கில மொழி

பெயர்ப்பையே வாசிக்குமாறேற்பட்டிருக்கிறது. தங்கள் மாகாண மகாகவி ரவீந்திரநாதர் கூறினதாம் தங்களது மானதான தாய் மொழியிலேயே பேச வேண்டுமென விரும்பினும் அதை அறியாததே இதற்குரிய காரணமாகும்.

பொதுப் பாஷை

நமது லட்சியத்தில் நமக்கு உண்மையான அபிவிருத்தியேற்பட வேண்டுமாயின் நமக்குப் பொதுப்பாஷை அவசியமானது. ஹிந்துஸ்தானி பாஷை நமது கூட்டங்களில் நமது விசேஷ கவனத்தை கவர்ந்து வந்திருக்கிறது. இதுபற்றி நமது மகாநாட்டில் வற்புறுத்தப்படாததற்காக வருந்துகிறேன். 1917-ம் வருடத்தில் இதே நகரில் மகாத்மா காந்தி தலைமையில், தலைவர்களின் பெருங்கூட்டம் கூடியபோது இந்தியப் பொது பாஷையின் அவசியம் கொண்டுவரப்பட்டு ஆதரிக்கப்பட்டது. பதினாறு வருடங்கள் கழிந்த பின்னரும் நாம் இத்துறையில் ஒருபடிகூட முன்னேறவில்லை. ஆகவே இந்நோக்கம் வெற்றிபெற, தாய் நாட்டின் அபிவிருத்தியில் உண்மையான பற்றுக்கொண்டுள்ள நாம் முயற்சிசெய்ய வேண்டும்.

கல்வி

கல்வியும், சமூகச் சீர்திருத்தமும் நமது முக்கியமான வேலைகளாகும். இவ்விஷயங்களை பற்றி விசேஷமாகப் பேசப்பட்டிருப்பினும், விசேஷ அறிவுள்ளவர்களின் உதவி இதையொட்டிப் புதிதாக யெழும் பிரசினைகளைத் தீர்க்க அவசியமாகயிருக்கிறது. தற்சமயமுள்ள கல்வி முறை மாணவிகளுக்கும் பொருத்தமற்றதென்பதில் அபிப்பிராய பேதமிராதென நினைக்கிறேன். அவர்கள் குறுகிய கால அளவில் குடும்ப வாழ்க்கையிலும் குழந்தைகளை வளர்ப்பதற்குரிய துறையிலும் பூரண அறிவுபெற வசதியிருக்கவேண்டும். இதற்குமேலாக தாய் நாட்டிற்கு உபயோகமான பணியாற்றுவதற்குரிய பொதுக் கல்வியும் அவர்கள் பெற்றிருக்க வேண்டும்.

நமது மகாநாட்டில் நிறைவேற்றப்பட்ட அநேக விஷயங்களில் டில்லியில் லேடி இர்வின் கல்லூரியை அமைத்ததொன்றாகும். முதலில் பன்னிரு மாணவிகளுடன் ஆரம்பித்த இக்கல்லூரியில் தற்சமயம் நாற்பது பேர் கல்விகற்று வருகின்றனர். இடவசதியில்லாமையே அதிக மாணவிகளைச் சேர்க்க முடியாததற்குரிய காரணமாகத் தெரிகிறது. ஆகவே பழைய டில்லியில் சர்க்காரால் காலி செய்யப்பட்ட கட்டிடங்களைப்பெற லேடி வில்லிங்டனின் உதவியைநாட வேண்டுமென நான் யோசனை கூறுகிறேன்.

பெரும்பாலான மாணவிகளுக்கு அவசியமான வேறொரு விதமான கல்வி ஸ்தாபனங்களைப்பற்றிக் குறிப்பிட விரும்புகிறேன். ஆரம்பக் கல்வியுடன் சில கைத்தொழில்களும் இந்த ஸ்தாபனங்களில் பெண்களுக்கு அளிக்கப்படவேண்டும். வாழ்க்கையை நடத்துவதில் போராட்டம் அதிகரித்து வருவதைக் கவனிக்குங்கால் தங்கள் உணவிற்கு அவசியமானதை ஸ்திரீகளே சேர்க்கும்படியான காலம் வருமெனத் தெரிகிறது. ஆகவே நாம் ஸ்திரீகளை இதற்குத் தயாராக இருக்கும்படிச் செய்யவேண்டும்.

பொருளுதவி

நாம் பொருளுதவி பெறக்கூடிய ஒரு துறையிலிருந்து போதிய உதவி பெறப்படவில்லை. அத்துறை மாகாண, மத்திய சர்க்கார்களால் கல்விக்கென ஒதுக்கி வைக்கப்பட்ட நிதியேயாகும். நமது சிறுவர்களுக்கென எவ்வளவு கல்விக்காகச் செலவழிக்கப்படுகின்றதோ அவ்வளவு சிறுமிகளின் கல்விக்காகவும் செலவழிக்கப்படவேண்டும். இதற்கு மேலாக தனிப்பட்டவர்களிடமிருந்தும், சுதேச

மன்னர்களிடமிருந்தும், பெரிய வியாபாரிகளிடமிருந்தும் தொகை சேர்க்கவேண்டிய தவசியம். விடாது முயற்சி செய்வோமாயின் நமக்கு வெற்றி நிச்சயம்.

சமூக சீர்திருத்தம்

சமூக சீர்திருத்தத்திற்குரிய பெருங்கஷ்டம், பொது ஜனங்களிடம் நிலவி வரும் அறியாமையே யாகும். கல்வியே அதைப்போக்க வல்லது. பொது ஜனங்களின் அறிவு விருத்திக்காகப் பிரசாரமும், அதற்குரிய ஊழியர் படையும் அத்யாவசியமானது. அறிவைப் பரவச் செய்வதற்கு வயது வந்தவர்களுக்குக் கல்வியளிப்பதென்ற முறை வெற்றியளித்திருக்கிறது. இத்துறையில் விரிவான முயற்சி செய்யப்படவேண்டும்.

ஸ்திரீகள் பத்திரிகைகளை விசேஷ பயன்படுத்திக் கொள்ளவேண்டும். தற்சமயமுள்ள பத்திரிகைகளுக்கு ஸ்திரீகள் கட்டுரைகள் எழுதியனுப்பி வருவதுடன், புதிய பத்திரிகைகளும், சஞ்சிகைகளும் நோக்கத்தில் வெற்றியேற்படுவதற்காக ஆரம்பிக்கப்படவேண்டும்.

சமூகச் சீர்திருத்த வேலைக்கு பொதுஜன அபிப்பிராயத்தைப் பெறுவ தவசியமானது. அதையே வெற்றி சார்ந்துளது. சாரதா சட்டம் நிறைவேற்றப்பட்டு நீண்ட காலமாகியும், ஸ்திரீகள் சங்கங்கள் அதற்காதரவளித்தும் பால்ய விவாகத்தைத் தடுப்பதில் விசேஷ வெற்றி யேற்படவில்லை. சமூகச் சீர்திருத்தத்திற்கு மெதுவாகத் தூண்டி வருவதே உண்மையான வெற்றி தருமென நான் நம்புகிறேன்.

நகரங்களிலும் கிராமங்களிலும் கல்வி சம்பந்தமான அசைபடக் காட்சிகள் காட்டப்படுவதால் விசேஷ பலனுண்டாகும். இதற்கென நிரந்தர உபகமிட்டியொன்று நியமிக்கப்படவேண்டும். அக்கமிட்டியினர் நாம் ஒழிக்கவும், கண்டிக்கவும் உறுதி கொண்டுள்ள வழக்கங்களைப்பற்றி ருசிகரமான கதைகளும், நாடகங்களும் எழுதவேண்டும். அதே மாதிரி அவைகளைக் கண்டித்துப் பாட்டுகளும் அமைக்கவேண்டும். பயனற்ற சடங்குகளை யொட்டியும், விவாகங்கள் சம்பந்தமாகவும் ஏராளமான செலவு செய்யப்பட்டு, அதனாலேற்படும் கஷ்டத்தை யொழிக்க ஸ்திரீகள் சங்கங்கள் உண்மையான முயற்சி செய்து வருமாயின் நமது நாட்டிற்கு அவை விசேஷ பணியாற்றினவாகும்.

வாரிசு உரிமை

ஸ்திரீகளுக்குச் சொத்துரிமைபெற அனுமதி யளிக்கப்பட வேண்டுமென்பது நமது மகாநாட்டில் கொண்டுவரப்பட்ட மற்றொரு விஷயமாகும். இதி சம்பந்தமாக சட்ட சபையில் மசோதா வொன்று நிறைவேற்றப்படுவதற்கு நம்மால் செய்யப்பட்ட முயற்சியில் இன்னும் வெற்றியேற்படவில்லை. இஸ்லாமிய சட்டத்திலுள்ளபடி ஸ்திரீகளுக்குரிய பாகம் அவர்களுக்குக் கொடுக்கப்படவேண்டுமென வற்புறுத்துவதுடன் இந்து ஸ்திரீகளுக்கு தங்கள் கணவனின் சொத்திலிருந்தும் பெற்றோரின் சொத்திலிருந்தும் பாகம் கொடுக்கப்பட வேண்டுமெனவும் நாம் கேட்டு வருவதவசியம்.

ஸ்திரீகள் வாக்குரிமை

இந்தியாவில் நடைபெற்றுவந்த அரசியல் போராட்டத்தில், நமது ஆடவர்களுடன் தோளொடுதோள் நின்று போராடிய மாதர்கள் நம்மிடையிருக்கின்றனரென்பதில் நம்மில் பெருமித மடையாதோரும், பெருந்தியாகங்கள் செய்த ஸ்திரீகள் நம்மிடையுளர். வயது வந்தவர்களுக்கு வாக்குரிமை யளிக்கப்படவேண்டுமென நாம் இந்திய வாக்குரிமை கமிட்டி முன்பு வற்புறுத்தினோம். பெண்ணாய்ப்பிறந்ததே சம [illegible] சந்தர்ப்பங்களளிக்கப் படுவதற்கிடையூறாக யிருக்கக்கூடா

தென்பதே நமது கோரிக்கை. நமது கோரிக்கைகள் போதியவாறு கவனிக்கப்படாததில் நாம் ஏமாற்றமடைந்துளோம்.

தீவிர ஊழியர்கள் தேவை

மகாநாட்டிற்கு வந்திருந்து அனுதாபத்தைக் காட்டுவது மட்டுமே போதிய பணியென பெரும்பாண்மையோர் கருதுகின்றனர். இதர காலங்களில் அவர்கள் வாளாவிருக்கின்றனர். நாடெங்கும் சென்று, தியாக உணர்ச்சியுடன் பணியாற்றக்கூடிய தீவிர ஊழியர்கள் நமக்கு அத்யாவசியம். ஒரு நிர்மாணத்திட்டமொன்று வகுத்து அதை நிறைவேற்றுவதில் நாம் வெற்றியடைவோமாயின் நமது உரிமைகளையும் கண்ணியத்தையும் பெறுவதில் நாம் விசேஷ பணியாற்றுபவர்களாவோம்.

முடிவுரை

நான் தங்கள் காலத்தை அதிகமாக யெடுத்துக்கொள்ள விரும்பவில்லை. நமது ஸ்தாபனம் போன்ற ஸ்தாபனத்தின் உதவிகொண்டு நாம் செய்துமுடிக்கக் கூடாததொன்றில்லை. இந்தியாவின் பல பாகங்களிலும் நமக்கு நூற்றி பதினெட்டு கிளை ஸ்தாபனங்களிருக்கின்றன. இந்திய சமஸ்தானங்களில் பன்னிரு ஸ்தாபனங்களுள்ளன. இன்னும் முயற்சி செய்வோமாயின் அநேக காரியங்களை நாம் சாதிக்கக்கூடும். இதுவரை நம்மிடையாவது ஜாதி மதபேதமிராதது அதிர்ஷ்டவசமாகும். நமது அரிய கொள்கைகளில் வெற்றிபெற ஆண்டவன் நமக்குப் போதிய வலிமையளிப்பாராக.”

தமிழ் அன்பர் மகாநாடு

1933ஸ்ரீ டிசம்பர்மீ 23உ.

சென்னைப் பச்சையப்ப முதலியார் கலாசாலை மண்டபத்தில் மகாமகோபாத்தியாய தாக்ஷிணாத்யகலாநிதி டாக்டர் உ. வே. சாமிநாதையரவர்கள் செய்த வரவேற்புப் பிரசங்கம் :—

“ தமிழ் மொழியானது பல ஆயிர வருஷங்களாகப் பல உபகாரிகளால் பலவகையாக வளர்ச்சியை அடைந்து வந்திருக்கிறது. அப்போதிருந்த புலவர்கள் இயற்றிய நூல்களும் உரை முதலியனவும் தமிழ் மக்களின் நாகரிக வளர்ச்சிக்குப் பேருதவி புரிந்திருக்கின்றன. அவற்றின் இயல்பு முழுவதையும் நாம் அறிய முடியவில்லை. அவற்றிற் பல இந்தக்காலத்தில் விளங்காதனவாக இருக்கலாம். ஆயினும் அவற்றை அக்காலத்திருந்த மக்கள் சிறந்தனவாகக்கொண்டு படித்துப் பயனடைந்து வந்திருக்கிறார்களென்பதை நாம் மறக்கக்கூடாது.

பழைய நூல்கள், உரைகள் முதலியவற்றை நாம் நன்றாகப் பயின்று அறிந்துகொள்ளவேண்டும்; அவற்றைத் தமிழ் நாட்டினர் யாவரும் நன்றாக அறிந்து பயனடையும்படி செய்யவும் வேண்டும். பாடஞ் சொல்லுதலே அதற்கு உரிய சிறந்த முறையாகும். தமக்கு விளங்கும் சில பாடல்களும் நூல்களுமே சிறந்தனவென்றும் தமக்கு விளங்காதனவாயின் அவை குறைபாடுடையன வென்றும் சிலர் எண்ணிக்கொண்டு பழைய நூல்களையும் அவற்றைப் படித்தவர்களையும் புறக்கணிக்கின்றனர். அச்செயல் ஆதரிக்கத் தக்கதன்று.

சில ஆசிரியர்களுடைய நூல்களிலும் உரைகளிலும் உள்ள கருத்துக்கள் நமக்கு உடன்பாடில்லையானால் அவற்றை அலட்சியம் செய்யாமல் அவர்கள் அங்ஙனம் கூறியதற்குரிய காரணங்களை நன்கு ஆராய்ந்து பார்த்து அறியவேண்டும். கால இயல்பு மாறமாற ஒரு பாஷையின் நூலமைப்புக்களும் மாறிவருவது இயல்பு. முற்காலத்தில் உள்ள சில வழக்கங்களும், சில நூல்களிற் கூறப்பட்ட செய்திகளும் இக்காலத்திற்கு ஒவ்வாதனவாக இருக்கலாம். அதனால் அவை தவறெனத் துணிந்துவிடலாகாது.

தமிழ் மொழியில் புஸ்தகங்களில் வழங்கும் பாஷை ஒரு விதமாகவும் பேசும் பாஷை ஒருவிதமாகவும் இருக்கின்றன. பேசும் பாஷையிற் காணப்படும் கொச்சை வார்த்தைகளை அப்படியே நூல்களில் அமைத்துக்கொள்வதும், நூல்களில் வழங்கும் பாஷையிலேயே பேச முயல்வதும், அநுபவத்தில் நடைபெறக் கூடியன அல்ல. தமிழ்நாட்டின் பல பாகங்களில் ஒரே வகையாகத் தமிழ் வார்த்தைகள் வழங்கவில்லை. ஒவ்வொரு வகுப்பார் பேசுவதிலும் வேற்றுமைகள் இருக்கின்றன. சாதி, சமயம், தொழில், தேசம் என்பவற்றிற்கு ஏற்பச் சில சில வேறுபாடுகள் பேசும் பாஷையில் அமைந்திருக்கின்றன. அவைகளையெல்லாம் எழுதும்பாஷையிற் புகுத்துவதும், அவற்றைக் கொண்டு நூல் இயற்றுவதும், நினைத்த பயனை அளிக்கத்தக்கன அல்ல. ஒரு வகையினர் மற்றொரு வகையினருடைய வார்த்தைகள் சிலவற்றை வழங்குவதில்லை. சில இடங்களில் நல்ல பொருளைக் கொடுக்கும் சில சொற்கள் வேறு சில இடங்களில் கெட்ட பொருளையே கொடுத்தலைப் பார்க்கிறோம்.

ஆகவே தமிழ் வசனநடையை ஒருவகைப்படுத்த விரும்பும் அன்பர்கள் 'எழுதும் பாஷை வேறாக இருக்கிறதே' என்று எண்ணுவதிற் பயனில்லை. பிழையின்றி இயன்றவரையில் யாவருக்கும் விளங்கும் சொற்களையே எழுதும் பழக்கத்தை மேற்கொள்வதே நல்ல முறையாகும். வழக்கற்ற சொற்களையும் திரிசொற்களையும் வசனநடையில் கூடியவரையில் விலக்குதல் நன்று. தமிழ் நாட்டினர் தம் கருத்தை எளிதில் அறிந்துகொள்ள வேண்டுமென்பதை எழுதுபவர்கள் மனத்திற்கொண்டு எழுதுவதுதான் பயனை அளிக்கும். பேசினாலும் எழுதினாலும் கருத்தை அறிவிக்கும் நோக்கத்தை முக்கியமாகக் கொள்ளவேண்டுமேயன்றிக் கடினநடையைக் கைக்கொள்ளுதல் கூடாது; கொண்டால், 'தமிழே கடினமானது' என்ற எண்ணம் தமிழ் மக்களுக்கு உண்டாகிவிடும்.

பழைய காலத்தில் நூல்களைப் பாடஞ்சொல்லிய ஆசிரியர்கள் மிகவும் எளிய நடையிலேயே கருத்தை விளக்கிவந்தார்கள். பரம்பரையாகப் பாடங் கேட்கும் வழக்கமே அதிகமாக இருந்தமையால் அக்காலத்தில் தமிழ்வசன நூல்கள் இயற்றப்படவில்லை.

பல வருஷங்களுக்கு முன்பு இச்சென்னை நகரத்தில் துரைத்தனத்தார் 'கல்விச்சங்கம்' என ஒன்றை அமைத்துப் பல இடங்களிலிருந்து தமிழ் வித்துவான்களை வருவித்து அவர்களைக்கொண்டு தமிழ் வசன நூல்களை எழுதச்செய்தனர்; வேறு பாஷைகளிலுள்ள நூல்கள் சிலவற்றையுந் தமிழில் மொழிபெயர்க்கச் செய்தனர். இத்தகைய முயற்சிகள் தொடர்ச்சியாக நடைபெற்று வந்திருந்தால் தமிழ் மக்களுக்கு எவ்வளவோ நன்மைகள் உண்டாகியிருக்கும்.

பிற்காலத்தில் அச்சயந்திரம் இந்நாட்டுக்கு வந்த பிறகு தமிழில் நல்ல வசன நூல்களை முதலில் எழுதி வெளியிட்டு உபகரித்தவர்களுள் ஆறுமுக நாவலர் சிறந்தவர். அவர் எழுதிய பாடபுத்தகங்கள் நல்லொழுக்கத்தையும், தெய்வ பக்தியையும், படிப்பவர்களுக்கு உண்டாக்கும். 'நாவல்' எனப்படும் நவீனத்தை முதலில் எழுதியவர் மயூரம் வேதநாயகம் பிள்ளையாவர். அவருடைய வசன நடை எளியதாகவும் சுவையுடையதாகவும் இருக்கிறது.

சென்ற முப்பது வருஷங்களில் கணக்கற்ற வசன புத்தகங்கள் தமிழில் வெளிவந்திருக்கின்றன. அவற்றுள் திருத்தமான நடையை உடையவை சிலவே. மாணவர்களுக்காக எழுதப்படும் புத்தகங்கள் இக்காலத்தில் மிக அதிகமாக வெளிவருகின்றன. வகுப்பின் தரத்திற்கும் படிக்கும் கால அளவுக்கும் ஏற்றவண்ணம் திருத்தமாக அவை அமைந்தால் நன்றாக இருக்கும்.

சிலர் தாம் மேற்கொள்ளும் புதிய முறைகளை யாவரும் கைக்கொள்ள வேண்டுமென்று இக்காலத்தில் தூண்டுகின்றனர். பலருக்குப் பொதுவான பாஷையில் தங்கள் மனம் போனவாறு தம் கொள்கைகளை அவசரப்பட்டுப் புகுத்திவிடுதல் சரியன்று.

இக்காலத்தில் விருத்தியாகிவரும் சாஸ்திர அறிவு தமிழ் மக்களிடத்தும் நன்றாகப் பரவவேண்டுவது இன்றியமையாததாதலின் அத்துறையிலுள்ள நூல்களைத் தமிழில் மொழிபெயர்த்து வெளியிடுதல் அவசியமேயாகும். ஆனால், அவ்வகை மொழிபெயர்ப்புகள் ஒரே முறையாக இருக்கவேண்டும், சாஸ்திர ஸம்பந்தமாகவும் பொருளின் பெயர்களாகவுமுள்ள மற்றப் பாஷைச் சொற்களும் வேறு சிலவகைச் சொற்களும் இப்பொழுது சாதாரணமாகத் தமிழில் வழங்குகின்றன. அவற்றை மாற்றிப் புதிய சொற்களை உபயோகிக்கத் தொடங்கினால் அச்சொற்கள் தமிழ்நாடு முழுவதும் வழக்கத்தில் அமைவதற்கு நெடுங்காலம் ஆகும். சொற்களின் வழக்கமும் அவற்றின் பொருள் எளிதில் விளங்குதலும் முக்கியமேயன்றி எல்லாம் தனித் தமிழ்ச் சொற்களாகவே இருக்கவேண்டுமென்பது அநுபவத்தில் இயலுவதன்று. பழைய இலக்கியங்களிற் கூடச் சில இடங்களில் வேறு பாஷைச் சொற்களை அவ்வந்நூலாசிரியர் அமைத்திருக்கின்றனர். தமிழில் எவ்வளவோ அரியசொற்கள் இருப்பினும் கருதிய பொருளை அவ்விடத்தில் நன்றாக விளக்குவதில் அச்சொற்களைப்போல மற்றவை அமையாவென்று அப்புலவர்கள் எண்ணியிருக்கலாம்.

மொழி பெயர்க்கும்பொழுது பண்டைத் தமிழிலக்கியங்களில் கலைகளுக்குரியனவாக உள்ள சொற்களை இயன்றவரையில் உபயோகித்துக் கொள்ளலாம். பிறபாஷைச் சொற்களை எடுத்தாளும்பொழுது தமிழுக்கு ஏற்றபடி அவற்றின் உருவத்தை மாற்றிக்கொள்ளலாம். சரங்கி, உயில், பாதிரி, வங்கி, காபி முதலிய வார்த்தைகள் இங்ஙனமே அமைக்கப்பட்டனவாகும். சுதேசமித்திரன் முதலிய பத்திரிகைகளின் ஆசிரியர்களும், தனவைசியர்களும், யாழ்ப்பாணத்தார்களும் இவ்வகையில் கொண்டிருக்கும் முறைகள் சிலவற்றை நாம் கைக்கொள்ளலாம். ஒரு பாஷையிலுள்ள உச்சரிப்பு வேறொரு பாஷையில் வழங்கும்போது அதற்கேற்ப மாறினால் தான் பொருத்தமாக இருக்கும். பழைய இலக்கியங்களில் வடசொற்களை எடுத்தாளுகையில் புலவர்கள் அவற்றைத் தமிழுக்கு ஏற்ப அமைத்துக் கொண்டிருக்கிறார்கள்.

பண்டைக்காலப் புலவர்கள் வடமொழிப் புலவர்களோடு மனங்கலந்து பழகி அவர்களுடைய கருத்துகளையும் சொற்களையும். தங்கள் நூல்களில் ஆண்டிருக்கிறார்கள். வடமொழியின் தொடர்பினால் தமிழ்மக்கள் எவ்வளவோ அரிய கருத்துக்களை அறிந்து பயனுற்றிருக்கிறார்கள். ஒரு பாஷை வேறு பாஷையின் தொடர்பினால் விரிவுறும். அதனால் அப்பாஷையின் அழகு ஒருபோதும் குறையாது.

சர்வகலா சங்கத்தார் பல வருஷங்களுக்கு முன்பு சில அறிஞர்களைக் கொண்டு ஆராய்ச்சிசெய்து தமிழ் வசன நடையில் இன்ன இன்ன சொற்களை வழங்கலாமென ஒரு முடிவைச் செய்தார்கள். அம்முடிவிற் கண்டவற்றுள் கொள்ளத்தக்க உபயோகமான சொற்களை நாம் எடுத்து ஆளலாம்,

845—21

தமிழ் மக்கள் தங்கள் தங்கள் ஜீவனத்துக்குரிய பலவகை முயற்சிகளில் ஈடுபட்டிருக்கிறார்கள். அதனால் யாவரும் சிறந்த இலக்கியங்களைப் படித்து இன்புறுதலென்பது இயலாத காரியம். புதிய செய்திகளோ கொள்கைகளோ இக்காலத்திற் பத்திரிகைகளின் மூலமாகவே பரவிவருகின்றன. பத்திரிகைகளைப் படிக்கும் வழக்கம் இப்போது அதிகரித்து வருகின்றது. ஆதலின் தமிழ்ப் பத்திரிகையை நடத்துகிறவர்கள் தங்களுடைய கடமையை நன்றாக உணர்ந்து தேச க்ஷேமத்தையும் பாஷையின் நன்மையையும் கருதித் தமிழ்ப் பயிற்சியுள்ளவர்களை உடன் வைத்துக்கொண்டு உழைத்து வருதல் தமிழகத்துக்குப் பரமோபகாரமாக இருக்கும். எந்தப் பொருளும் அதற்குரிய லக்ஷணங்களுடன் அமைந்திருந்தால்தான் அதனை நாம் மதிக்கிறோம்; இல்லையாயின் வெறுக்கிறோம். பாஷை விஷயத்தில் மட்டும் அந்தக் கொள்கைக்கு விலக்கு உண்டென்பது முறையாகாது.

சில வருஷங்களுக்கு முன்வரையில் தமிழின் நிலைமை மிகச் சிறந்ததாகவே இருந்தது. அரசாட்சி மாறுபாடுகளிலும் கால வேறுபாடுகளிலும் தமிழ்ப் பாஷைக்குக் குறைபாடு நேரவேயில்லை. மகம்மதியர் முதலியவர்களுடைய அரசாட்சியிற் கூடத் தமிழ் மொழிக்குரிய சிறப்பானது குறையவே இல்லை. பிற்காலத்திலும் திருவாவடுதுறை, தருமபுரம், திருப்பனந்தாள் முதலிய இடங்களிலுள்ள மடங்களும், ஸேதுஸமஸ்தானம் முதலிய ஸமஸ்தானங்களும் தமிழ் வித்துவான்களை ஆதரித்துத் தமிழ் வளர்ச்சிக்குரிய காரியங்களைச் செய்து வந்திருக்கின்றன. இந்த ஆங்கில அரசாட்சியில் துரைத்தனத்தாரும் சர்வகலாசாலையாரும் பாஷையின் அபிவிருத்திக்குரிய உதவிகள் பலவற்றைச் செய்துவந்தும், நம்மவர்களே பலவகையான தக்க உத்தியோகங்களை வகித்து நாட்டின் நலத்துக்கு உரிய காரியங்களைச் செய்யும் நிலையில் இருந்தும், நூல்கள் பரவுவதற்குரிய அச்சு முதலிய சாதனங்கள் மலிந்திருந்தும், தமிழ் நூற்பயிற்சி இப்போது மாறுபட்டிருப்பதுபோல வேறு எக்காலத்திலும் இருந்ததில்லை. இந்த நிலையைப் போக்குவதற்குரிய வழிகளைப்பற்றி இங்கே உள்ள அறிஞர்கள் ஆராய்ந்து, செய்கையில் நடைபெறக் கூடியவற்றை மேற்கொண்டால் நலமாயிருக்கும்.

தமிழ் நாட்டார் பேசும்பொழுதும் எழுதும்பொழுதும் தமிழ்ப் பாஷையையே உபயோகிக்கவேண்டும். ஆங்கிலம் அறிந்தவர்களிற் பெரும்பாலோர் ஆங்கிலத்திலே நினைக்கிறார்கள்; அவர்களால் ஆங்கிலச் சொற்கள் கலவாமற் பேச முடியவில்லை. இத்தகைய நிலை ஒரு பெருங் குறையல்லவா? ஆங்கிலம் படித்தவர்களிற் பெரும்பாலோர் கடிதங்களைத் தமிழில் எழுதும் பழக்கத்தை அடியோடே விட்டுவிட்டார்கள். அவர்கள் ஆங்கிலத்தில் மிக அழகாகவும் மற்றவர்கள் வியக்கும்படியாகவும் பேசியும் எழுதியும் வருகிறார்கள். அம்முயற்சிகளையே தாய் மொழியிலும் கொள்ளுதல் முதற்கடமையன்றோ? ஜி. யூ. போப் முதலிய வேறு நாட்டினர்கள் கூடத் தமிழின் இனிமையை உணர்ந்து அதிலுள்ள பழைய நூல்களை மிக உழைத்துப் படித்து அறிந்து மகிழ்ந்திருக்கிறார்கள்; தமிழ்ப் பயிற்சி உள்ளவர்களுக்கு அவர்கள் ஊக்கமளித்தும் வந்திருக்கிறார்கள். தமிழர்களாகிய நாம் அத்தகைய முயற்சிகளைச்செய்யவேண்டிய அளவு செய்யாமல் இருக்கிறோம். ஆங்கிலம் அறிந்த தமிழர்கள் தமிழிற் பேசப் பழகிவிட்டால் தங்களுடைய கருத்தை நன்றாக வெளியிட முடிகிறதென்றும் ஊக்கம் உண்டாகிறதென்றும் சொல்லுகிறார்கள். ஆதலின் அச்செயலை யாவரும் விடாமல் மேற்கொள்ளுதல் நலம்.

. தமிழ் நூல்களைத் தக்க அறிஞர்களைக்கொண்டு வெளியிட முயற்சிசெய்ய வேண்டும். ஒருவர் மேற்கொண்ட முயற்சியையே பலர் மேற்கொண்டு உழைப்பதைக் காட்டிலும் பலவகை முயற்சிகளில் ஈடுபட்டு உழைத்தால் தமிழ் பலதுறை

யிலும் விருத்தியடையும். ஒருவர் உழைப்பினுற் செய்த ஒன்றையே பலவேறு வகையிற் கைக்கொண்டு பல உருவத்தில் தம்முடைய உழைப்பின் பயனுக வெளியிடுதல் முறையாகாது. தமிழ் அறிஞர்கள் தங்களுடைய ஆற்றலைத் தனித் தனியே காட்டும் முயற்சிகளைச் செய்யவேண்டும்.

பண்டைக்காலத்து திண்ணைப் பள்ளிக் கூடங்களில் தமிழ்க் கணித வகைகளையும் நிகண்டுகளையும் இன்றியமையாத இலக்கிய இலக்கணங்களையும் கற்பித்து வந்தனர். பழைய முறைப்படி பாடங்கேட்டவர்களுக்கு அவை உபயோகமுள்ள நூல்களாக இருந்தன. சங்கநூல்கள் வரையில் அவர்கள் தங்கள் பயிற்சியை முறையாகவே வளர்த்து வந்தனர் அந்தமுறை இப்பொழுது அடியோடு போய்விட்டது. அதனுல்தான் பாஷையில் அபிமானமும் குறைவுபட்டது.

முறையாகப் பாடஞ் சொல்லுதலும் பாடங்கேட்டலும் மலிந்திருந்த காலத்திலேதான் கம்பர், ஒட்டக்கூத்தர் முதலிய பெரும்புலவர் இருந்தனர் என்பதை நாம் எண்ணவேண்டும். அவர்களைப் போன்றவர்களை இக்காலத்தில் பார்க்கவே முடியாது. இப்பொழுது பாஷை உள்ள நிலையில் இனியும் பார்த்தல் அரிதெனத் தோற்றுகிறது. நூல் முற்றும் படித்து அறிவதற்குள் ஆராய்ச்சிகளையும் அபிப்பிராயங்களையும் சொல்லத்தொடங்கும் இயல்பு இக்காலத்தில் வளர்ந்து வருகிறது. தாம் படித்ததே போதுமென்ற திருப்தியும் பலருக்கு உண்டாகின்றது. சில நூல்களைப் படித்த பயிற்சியினுல் விரிந்துள்ள தமிழ்ப் பாஷையிலேயே திருத்தம்செய்ய அவர்கள் மூற்பட்டு விடுகிறூர்கள்.

பாடஞ்சொல்லுதலின் அவசியத்தை நன்ருகத் தமிழ் நாட்டார் உணர வேண்டும். பாடங்கேட்பதால் அறிந்துகொள்ளும் பல அரிய இரகசியங்களை எவ்வளவு சிறந்த அறிவுடையவராக இருப்பினும் தாமாகவே படித்து அறிந்து கொள்ள இயலாது. முறையாகப் பாடங்கேட்டவர்களுக்கும் தாமே படித்தவர்களுக்கும் எந்தக் காலத்திலும் வித்தியாசம் இருப்பதைக் காணலாம்.

எந்தத் துறையில் நாம் ஒரு முயற்சியைச் செய்யத் தொடங்கினுலும் அந்தத் துறையில் வல்ல அறிஞர்கள் சிலரையேனும் வைத்துக்கொண்டு அதனைச் செய்விக்கவேண்டும். எல்லோரும் எல்லாவற்றையும் செய்வதென்பது அநுபவ சாத்தியமானதன்று.

சங்க காலத்திலும் பிற்காலங்களிலும் பலவகையில் வேறுபாடுடைய புலவர்கள் தமிழ் வளர்ச்சிக்குரிய முயற்சியில் தங்கள் வேற்றுமைகளை மறந்து மனம் ஒன்றி உழைத்தார்கள். சைவர்களும், வைஷ்ணவர்களும், ஜைனர்களும், பௌத்தர்களும் பிறரும் ஒருங்கிருந்து தமிழாராய்ந்திருக்கின்றனர். இதுவரையில் வேறு விஷயங்களில் இருந்த பேதங்கள் மொழி வளர்ச்சிக்குத் தடைசெய்ததில்லை. இந்தக் காலத்திலோ யாதொரு நலனுமின்றித் தேசம், சாதி, சமயம் முதலியவற்றிலுள்ள கொள்கை வேறுபாட்டைப் பாஷை சம்பந்தமான முயற்சியிலும் சிலர் புகுத்தி வருவது மிகவும் வருந்துதற்குரியது. மன ஒற்றுமை நீங்கினுல் எந்தக்காரியமும் செய்ய இயலாதாதலின் பலதிறப்பட்ட அறிஞர்களும் ஒன்று கூடி ஒற்றுமையாகப் பழகித் தமிழ் வளர்ச்சிக்குப் பாடுபடவேண்டும்.

நமக்குப் பல தமிழ் நூல்களை இயற்றியளித்த புலவர்களையும் அவர்களுடைய அருஞ்செயல்களையும் நாம் மறவாமல் அத்தகைய புலவர்களுடைய நாட்களைக் கொண்டாடி வரவேண்டும்.

மதுரையில் சேதுபதி வேந்தரவர்களைத் தலைவர்களாகக்கொண்டு விளங்கும் தமிழ்ச் சங்கமும், சென்னைச் சர்வகலாசாலையும், அண்ணுமலைச் சர்வகலாசாலையும், தனவைசியர்களுடைய சில நகரங்கள் முதலியவற்றிலுள்ள கலாசாலை

களும், இத்தமிழ் நாட்டிலும் இலங்கையிலுமுள்ள வேறு சில சங்கங்களும் தமிழ் வளர்ச்சியைக் குறித்துப் பல தொண்டுகளைச் செய்து வருகின்றன. தமிழறிஞர்களிற் சிலர் தமிழ் நூல்களைப் பாடஞ்சொல்லும் முயற்சியை மேற்கொண்டிருக்கின்றனர். இப்போது திருப்பனந்தாள் ஸ்ரீகாசி மடத்தின் தலைவர்களாக வுள்ளவர்கள் தமிழறிவின் வளர்ச்சியைக் கருதி நிலையான தருமங்களைச் செய்து வருதல் யாவரும் பாராட்டுதற்குரியது.

தமிழ் வளர்ச்சியின் திறத்தில் மேற்கொள்ளக்கூடிய முறைகள் இன்னும் பல இருக்கின்றன. செல்வர்களும் அறிஞர்களும் மற்றவர்களும் தங்கள் தங்கள் ஆற்றலைக்கொண்டு செய்யத்தக்க காரியங்களைச் செய்தால் தமிழ் நாட்டிற்குப் பேருதவியாக இருக்கும்.

இதுகாறும் நான் தெரிவித்தவற்றுள் உசிதமாகத் தோற்றுவனவற்றை ஏற்றுக்கொள்ளும்படி உங்களை வேண்டுகிறேன்.

இங்கே வந்துள்ள தமிழன்பர்கள் தங்கள் தங்கள் அநுபவத்தினால் அறிந்த முறைகளை வெளியிட்டுத் தமிழ்மொழி வளர்ச்சிக்கு உரிய செயல்களை மேற்கொள்ளவேண்டுமென்று கேட்டுக்கொள்ளுகிறேன்.

தமிழன்பர் மகாநாடு கூடியதன் நோக்கம் நன்கு நிறைவேற வேண்டுமென்று எல்லாம் வல்ல இறைவன் திருவருளைப் பிரார்த்திக்கின்றேன்.

"எண்ணிய எண்ணியாங் கெய்துப எண்ணியார்
திண்ணிய ராகப் பெறின்."

TELUGU.

సప్తమాంధ్రరాష్ట్రీయ మహిళాసభ

ఏలూరు—4—11—33.

శ్రీమతి డాక్టరు ముత్తులక్ష్మి రెడ్డిగారి అధ్యక్షోపన్యాసము.

(ముందు సంచికయొక్క శేషము.)

మన దేశములో కావలసిన సంఘసంస్కరణకు ముఖ్యప్రతిబంధకములు కొన్ని కలవు. (1) విద్యావ్యాప్తి లేకయుండుట యనగా ప్రజల అజ్ఞానము. ఆధునికవిజ్ఞానమును గడించుటకు ప్రజలకు సౌకర్యములు లేకుండుట. (2) దొరతనమువారు మతసంబంధమగు విషయములందు జూపు ఉదాసీనత. మనలో అధికసంఖ్యాకులు దరిద్రులై, అజ్ఞానులైయున్నను, పాశ్చాత్యదేశము నావరించియున్న ఘోరకళంకము లేవియు పట్టువడక హిందూదేశము పవిత్రమైయున్నది. హిందూదేశచరిత్రప్రకారము, అనాగరిక జాతులు యీ దేశమును ఆక్రమించి కొల్లగొట్టి బీభత్సము గావించినకాలములో స్త్రీల సంరక్షణకు భంగము కలుగునను భయముతో బాల్యవివాహము, ఘోషాపద్ధతి, వితంతువివాహ నిషేధము మొదలు పుట్టి ప్రబలమైనట్లు గన్పట్టుచున్నది. ఈ దురాచారముల చరిత్ర ఏదైనను వాని పర్యవసానము మనకు ఎంతమాత్రము మేలు కలుగ జేయకపోవుటయేగాక విపరీతమగు ముప్పునకు కారణమగుచుండుటను బట్టి వీని నెంతత్వరలో రూపుమాపుదుమో అంతశీఘ్రముగను మనసంఘ మభివృద్ధిజెందును. కేవలము ప్రజాహితసంఘములయొక్క ప్రబోధప్రచారములవల్లగాని, కేవలము శాసనముల నమలుపరచుటవల్లగాని తగినంత ప్రబలమైన సంఘసంస్కరణము కలుగజాలదని ఇటీవల జనాభా లెక్కల మూలమున తెలియుచున్నది. మద్రాసు, బెంగాలు, బీహారు, ఒరిస్సా, అస్సాములలోని సమష్టి జనాభా లెక్కలవలన, బాల్యవివాహములు ఎట్లు అభివృద్ధి నొందుచున్నవో స్పష్టమగుచున్నది.

వయస్సులు	బాల్యవివాహితలు		బాలవితంతువులు	
	1921	1931	1921	1931
0—1	2,144	21,330	197	594
1—5	82,860	377,983	6,526	13,196
5—10	826,488	2,019,675	46,275	54,475
10—15	2,769,585	3,333,957	136,509	98,326
0—15	3,681,072	5,752,945	189,517	166,591

ఈ అపజయమునకు మూడు కారణములను నే నారోపించుచున్నాను. మొదటి రెండు కారణములను జనాభాధికారులుగూడ నాతో నేకీభవించి అంగీకరించియున్నారు.

(1) బాల్య వివాహచట్ట నిర్మాణమునకును, ఆ చట్టము అమలులోనికి వచ్చుటకును మధ్య 6 మాసముల వ్యవధియుండెను. మనకు జనాభా లెక్కల ప్రకారము తెలియవచ్చిన బాల్యవివాహముల అధికసంఖ్యకు ఇదే కారణమని ఏకగ్రీవముగ నంగీకరింపబడినది. "జోషీరిపోర్టులో నిర్ణయింపబడిన ప్రకారం యీ వివాహచట్టమునుగురించి ప్రజలలో ప్రచారమును చేయుటకు ఈ వ్యవధికాలము ప్రభుత్వమువారిచే నుపయోగింపబడుటకు మారుగ శాసనమునకు వ్యతిరేకులయిన సాహుకార్లు పురోహితులును, మొదలగువారు ప్రజలను బెదరగొట్టుటకు అక్కరకు వచ్చెను. ఈ చట్టము అమలులోనికి వచ్చునను భీతి ప్రజలలో బాగుగా ప్రబలినదనుటకును ఆ వ్యవధికాలములో అత్యధికముగా జరిగిన బాల్య వివాహములే ప్రబల నిదర్శనములు.

(2) చట్ట నిర్మాణములోని దౌర్బల్యమువల్ల చట్టము సుస్థిరము కానేరదని చూచినంతనే విస్పష్టమగుచున్నది. ఏమన ? (a) వివాహానంతరమేగాని ప్రాసిక్యూషను జరుపకూడదట (b) అట్టి ప్రాసిక్యూషను పబ్లికు సంఘములోని మెంబరులవలననేగాని, గవర్నమెంటు ఉద్యోగస్థులవలన కూడదట (c) వాది దావాలను కోర్టులో దాఖలు చేయుటకు రూ. 100 ధరావతు కట్టవలయునట. ఇంతయేగాక వాది తాను ఋజువు చేయలేకపోయినచో సదరు రూ. 100 గవర్నమెంటువారి పరమగునట. పసిబిడ్డల నీ ఉరిత్రాడులనుండి తప్పించుటకు ఇరుకుటుంబులవారితో విరోధము, స్వీయధన నష్టము—ఈ రెంటికిని ఎవరు పాల్పడగలరు ?

(3) శాసన మైనపిమ్మట చట్టమునెడల సర్కారువారును, వారిక్రింది అధికారులును చూపిన వ్యవహారధోరణి.

చట్టము సక్రమముగా అమలులోనికి రాగలందులకు "జోషీ కమిటీవారివలన అత్యంతావశ్యకములుగా సూచింపబడిన కొన్ని వ్యవహార పద్ధతులను ఈక్రింద వివరించుచున్నాము:—

(1) ఈ చట్టనిబంధనల సంబంధమైన బహిరంగ ప్రచారమును విస్తారముగా జేయుటకు స్త్రీ సంఘములు పూనుకొనవలయును. అట్టి ప్రచారమునకు వలసిన ధనసహాయమును ప్రభుత్వము చేయవలయును. (క్రింద గీతగల సూచనను జోషీగారు పెద్దక్షరములలో నివేదికయందు ముద్రించియున్నారు.)

(2) వయస్సు మొదలగు ముఖ్యవిషయములను నిర్దిష్ట పద్ధతిగా తెలుపునట్టి వివాహ రిజిస్టరును ప్రభుత్వకార్యనిర్వాహక శాఖలయందంతటను ఏర్పాటుచేయవలెను. ఆయాస్థానములయందుండు స్థానికాధికారులలో నొకరికి ఈ వివాహవిషయములను పై రిజిస్టరులో నమోదు చేయుటకై విధిగా తెలియజేయవలెనని నిర్బంధించవలెను.

(3) అన్ని ప్రదేశములలోను శిశువుల జననములను పేరులను మగబిడ్డ లేక ఆడబిడ్డ వివరములను విధిగా అధికార్లకు తెలియజేయవలెను.

(4) బిడ్డల జనన సమయములయందును, వివాహ సమయములయందును తల్లిదండ్రులకుగాని, వారిస్థానమున ఉన్న బాధ్యులకుగాని ఉచితముగా సర్టిఫికెట్టులను యీయవలెను.

(5) కామవికారములకు సంబంధించిన నేరములను నిరూపించుటకు స్త్రీలే పోలీసులు, జూర్లర్లు, అస్సెస్సర్లుగ నుండవలెను. ఎక్కడ స్త్రీ పోలీసులు లభింపరో ఆ ప్రదేశములలో గౌరవనీయులగు స్త్రీలు నేర విచారణ సమయములందు బాలికల వెంటనుండి తగు భాధ్యత వహించవలయును.

అన్నికోర్టులయందును స్త్రీలు చేరియుండుటకు వలయు ప్రత్యేకస్థల సౌకర్యముల నేర్పాటు చేయవలయును.

జోషీ కమిటీవారిచే కోరబడిన అత్యావశ్యకములగు నీపై విషయములనుగూర్చి ఎట్టి బాధ్యతయు వహింపక పోవుటయేగాక గవర్నమెంటువారు చాలా నిర్లక్ష్యముకూడ చేయుచున్నారు. ఇట్లే దేవదాసీలను పేరున బాలికలను దేవాలయముల కర్పించు క్రూర దురాచారమును న్యాయచట్టప్రకారము (పీనల్ కోడ్) ఖండించుచున్నప్పటికి దొరతనమువారి యుదాసీనతవలన పరిగణింపదగిన మార్పేమియు జరుగలేదు. అస్పృశ్యులకు దేవాలయ ప్రవేశమును కల్పించవలెనను నుద్దేశముతో చేసిన ప్రయత్నములకుగూడ అట్టి గతియే పట్టెను.

1921 సం॥ జనాభా లెక్కలకంటె ఇప్పటికి 2 కోట్లకు పైగా జనసంఖ్య వృద్ధియయినప్పటికిని మనదేశములో నిప్పుడు 2 కోట్ల 8 లక్షలు మాత్రమే చదువుకొనినవారున్నట్లు తెలియుచున్నది. వెనుకటి జనాభా లెక్కల నాటికన్న 50 లక్షలు అక్షరాస్యులసంఖ్య వృద్ధియైనది. ఈ విషయమును గమనించినయెడల ప్రస్తుత స్థితి మిగుల శోచనీయము. కేంద్రప్రభుత్వమున్ను, స్థానిక ప్రభుత్వములున్ను ఈ విద్యాసమస్యను అత్యంతప్రాముఖ్య విషయముగా గమనించి తగినంత త్వరితముగ ప్రజలలో సంపూర్ణవిద్యావ్యాప్తి కలుగుటకు తగిన విధానముల నమలులో పెట్టకపోయినయెడల చిరకాలము నుండియు సంఘమును దేశమును పీల్చి పిప్పిజేయుచున్న దురాచారములకు బానిసలైన సామాన్యప్రజలు వివేకవంతులై మనకు తోడ్పడెద రనుట కల్ల. కేవలము బి. ఏ. డిగ్రీలు పొందినను సంస్కరణములకు విముఖులై వాటిని నిరోధించునట్టివారిసంఖ్య గాక, నిజమయిన విద్యాధికులు మనలో అత్యల్పసంఖ్యాకులుగ నుండుటచే, అవిద్యచే తమకు ప్రాణావసరములగు సంస్కరణములను సహితము ఆమోదించలేని అజ్ఞానులైన భారతప్రజలలో అమూల్యములగు నవీనసంస్కరణోద్దేశములను చక్కగ వ్యాపింపజేయు టెంతయు దుష్కరముగ నున్నది. ఇట్టి అసహాయస్థితిలో మనకు సుగమమగు మార్గ మొక్కటియే గోచరించుచున్నది. అది ఏది? తుర్కీ, చైనారాజ్యములయందువలె ప్రభుత్వమువారే అవసరమైన సంస్కరణముల నన్నింటిని శాసనబద్ధముగా దేశములో నమలు జరుపుటయే కర్తవ్యము. భారతదేశ సంస్కరణములకు పితామహు డనదగిన శ్రీ రాజ రామమోహనరాయలవంటి జగత్ప్రసిద్ధుడు సహితము "సతి" యను పేర ప్రబలిన ఘోరదురాచారమును శాసనబద్ధముగా గాక కేవల ప్రచారమువలన నెప్పటికిని నిర్మూలింపలేక పోయియుండెడివాడే. అప్పటి గవర్నరగు శ్రీ విలియం బెంటిక్ ప్రభువు "సతి" యను దురాచారమును రూపుమాపుటకు శాసనము గావించుటయేగాక అట్టి దుర్మార్గులను తీవ్రముగ శిక్షించుడని న్యాయాధికారులకు కఠినములగు నుత్తరువులను ఒసంగియుండెను. కాని దొరతనమువా రిప్పుడు తమ ధర్మమును పూర్తిగ విస్మరించి శారదాచట్టమునైనను, దేవదాసీచట్టమునైనను పూర్తిగ నమలులో పెట్టుటకు తగు బాధ్యత వహించుటలేదు. తురుష్క రాజ్యములో తరతరములనుండి వచ్చుచున్న ఘోషాదురాచారమును కెమాల్ పాషాగారు క్షణములో రూపుమాపుటయేగాక కావలసిన సంఘసంస్కరణములను శీఘ్రముగా నాచరణలోనికి దెచ్చియుండెను. అట్లే చైనారాజ్యములోని జాతీయప్రభుత్వము దేశానర్థదాయకములగు దురాచారములను నాశనము గావించి జాతీయౌన్నత్యమును సంపాదింపగలిగినది. బహుపత్నీత్వము నిర్మూలింపబడినది. స్త్రీలు స్వేచ్ఛ ననుభవించుచున్నారు. వ్యభిచారము శిక్షార్హము కావింపబడినది. వైవాహికసంబంధములలో ప్రజలు స్వాతంత్ర్యము కలిగియున్నారు. చైనారాజ్యములో తీవ్రమగు యువజనోద్యమమువలన, జాతీయప్రభుత్వము క్రింద విద్యా, సాంఘిక, మత, జాతీయ సంస్కరణములు సంపూర్ణముగ గావింపబడినవి. మన జాతీయతను, వ్యక్తిత్వమును నిర్మూలము జేయుచున్న మన పరంపరానుగత దురాచారములను బాధ్యతాయుత స్వాతంత్ర్య ప్రభుత్వము మాత్రమే రూపుమాపగలదు. కావున అత్యావశ్యకములగు సంఘసంస్కరణములకును, ప్రాథమిక విద్యావ్యాప్తికిని ప్రభుత్వమువారిని పట్టుబట్టి మనము హెచ్చరింపక తప్పదు. హిందూ సంఘము వట్టి పనికిమాలినదనియు హిందువులు గౌరవమర్యాద లెరుగని నీచులు, హీనులనియు [illegible] ప్రభుత్వము

నకు అనర్హులనియు చేతనైనంతవరకు తమ దేశములోనేగాక ప్రపంచమునందంతటను కూడ దుష్ప్రచారము చేయుటయే ప్రధానోద్దేశముగ పాశ్చాత్యులచే వ్రాయబడిన కొన్ని హానికరములగు పుస్తకములను నా పశ్చిమఖండ యాత్రలో నేను చూచియుంటిని. ఇట్టి అపనిందలను మనము లక్ష్యపెట్టకూడదని మాటవరుసకు ప్రభుత్వమువారు మనలను సమాధానపరచినప్పటికిని మన నిస్సహాయతకు ప్రభుత్వముకూడ హేతుభూతమైయున్నదని మనము వారికి తెలియజెప్పక తప్పదు. ఇట్టి గర్హ్యములగు పుస్తకములను పాశ్చాత్యదేశములోని బహిరంగ గ్రంథాలయములలో తక్షణము నిషేధించుట ప్రభుత్వమువారి విధియైయున్నది. అపహాసములగు భారతీయులను ప్రపంచములో చిన్నబుచ్చుటయే ప్రధానోద్దేశముగ ఈ పుస్తకములు వ్రాయబడియున్నట్లు ఆ గ్రంథ విషయములవలననే గ్రంథకారుల బుద్ధి విదితమగుచున్నది. దేశము అధోగతియందున్నరోజుల దాని నుద్ధరించుట ప్రభుత్వమువారి బాధ్యతకాదా? బీదలు అనారోగ్యకరములగు గుడిసెలలో తిండిలేక మలమలమాడుచుండుట చూచి వారికి తగు వసతి సౌకర్యముల నేర్పరచుట ప్రభుత్వధర్మముకాదా! విపరీతములగు దుర్వ్యయములకు పాల్పడి సంస్థానాధీశులు వారి పేదరైతుల రక్తమాంసములను పిండి తమ ఖజానాలను నింపుచున్నరోజుల రైతులను రక్షించి ప్రస్తుత పరిస్థితులను చక్కబరచుట ప్రభుత్వవిధికాదా! కాబట్టి, విద్య, ఆరోగ్యము, నీతి, ఆధ్యాత్మికవిజ్ఞానము ఈ విషయములలో ప్రజల శ్రేయోభివృద్ధి ప్రభుత్వపరిపాలనా విధానము ననుసరించియుండును. సర్వసామాన్యముగ ప్రతినాగరిక ప్రభుత్వమువారును అనుసరించవలసిన విధ్యుక్తధర్మములను మేయొరా మిస్‌గాని, పెటిగ్రిషియా కెండల్ సతిగాని, గమనించక నిస్సహాయస్థితిలోనున్న భారతజాతిని నిందించుటకే పూనుకొనుట అక్రమము మాత్రమేగాక కుతంత్రమువలెగూడ కన్పట్టుచున్నది. ఇట్టి దూషణల కన్నింటికిని హిందువులు సమాధానమొసంగగల స్థితిలో లేరు. మీదు మిక్కిలి అఖిలప్రపంచ సమక్షమున ఆ దూషణలయొక్క సత్యాసత్యముల విమర్శచేయించి రాద్ధాంతసిద్ధాంతములు చేయుటకు హిందువు లిప్పుడు సమర్థులుకారు.

ప్రభుత్వముయొక్క విధ్యుక్తధర్మము లెట్టివో, ప్రభుత్వ విధానములలోని మార్పులు ప్రతి కుటుంబమునందలి కుటుంబినియగు తల్లియొక్క కష్టసుఖముల నేరీతిగా వర్తించునో, ఆ కుటుంబముల ద్వారా కులమునకును సంఘమునకును జాతికిని అవి ఏరీతిగా వర్తించునో విశదీకరించుటకై నీక్రింద వ్రాయుచున్నాను:—

పీఠికలో కనుబరచిన చక్రమువలన గృహములో గృహిణికిని ప్రభుత్వవిధానమునకును ఎట్టి పరస్పర సంబంధము కలదో విస్పష్టము కాగలదు. ఇది కేంద్రస్థానమునందున్న తల్లియొక్క దృష్టిలో ప్రభుత్వమెట్టి బాధ్యత వహింపవలసియున్నదో చూపించుచున్నది.

(1) ప్రభుత్వము అనగా ప్రభుత్వవిధానము మాత్రమనిగాని అమలులోనున్న అధికార వర్గమనిగాని అర్థముకాదు.

(2) ప్రభుత్వోద్దేశము—అనారోగ్యము, అజ్ఞానము, కరువు, కల్లోలము అను నీ నాలుగు పీడలబారిపడకుండ ప్రజలను కాపాడుట.

(3) ప్రజలను ఈ అపాయములనుండి తొలగించి కాపాడుటకు చట్టముల ద్వారా ఈ దిగువ నుదహరించిన విషయములలో శ్రద్ధ వహింపవలసియున్నది:—

(ఎ) ఆరోగ్యము, అనుకూలవాతావరణము అనగా ముఖ్యముగా మంచినివాసములు.
(బి) విద్య.
(సి) జీవనోపాధి—అనగా మనకు కావలసిన వస్తువులను ఉత్పత్తిచేయుట, లేదా, మనకు కావలసినవానికొరకై బదలీగా ఇతర వస్తువులను తయారుచేసి యిచ్చుట.

(డి) పౌరస్వామ్యములు—అనగా వ్యక్తిస్వాతంత్ర్యమున్ను, సర్వసమత్వముగల న్యాయ పరిపాలనయున్ను—

ఇవన్నియును ఇంటిలోని కుటుంబినియగు తల్లికి ముఖ్యములైన విషయములు. అవి ఆమె జీవితమును కుటుంబజీవితమును తారుమారు చేయగలవు. కనుక శాసననిర్మాణములయందు స్త్రీ జోక్యము కలుగచేసికొనవలసియున్నది. అనగా ఎన్నికలలో తగు బాధ్యత వహింపవలసియున్నది. అట్లయినచో శాసనసభలకు తగినవారిని పంపి వారిద్వారా న్యాయచట్టములను నిర్మించి తద్వారా తమ కుటుంబ సంసారములను పైచెప్పిన నాల్గు అపాయములనుండి రక్షించుకొనగలరు. కావుననే స్త్రీ వోటరులసంఖ్య అధికముగ నుండవలయుననియు, వారు స్వతంత్రులై విద్యావివేకవంతులై ఓట్లు నీయవలెననియు మా విజ్ఞాపనమునందు మేము ఇంగ్లాండులో మనవిచేసియున్నాము. మనపిల్లలకు చక్కనివిద్య, ఆరోగ్యము, శరీరదార్ఢ్యము జీవనోపాధి కావలయును. ఇవి లభించుటకనువైన పరిపాలనావిధానములను నిర్ణయించుటలో మన మాట చెల్లుబడియగుటకు మనకు శాసనసభలలో తగిన ప్రాతినిధ్యముండవలెను. మన పిల్లలకు నిర్బంధప్రాథమిక విద్య యుండవలెననియు, పాఠశాలలోని పిల్లల ఆరోగ్యదార్ఢ్యములను వైద్యులు పరీక్షించుచుండవలెననియు, తల్లులకును బిడ్డలకును రక్షణారోగ్యముల నొసంగవలెననియు, బీదలకు ఆరోగ్యకరమైన వసతుల నేర్పరచవలెననియు, వైవాహికపద్ధతులను సంస్కరించవలెననియు, మనవారసత్వపు హక్కులను సంస్కరింపవలెననియు స్త్రీ పురుషుల పరస్పరసంబంధము ఉత్తమ నీతిదాయకములై యుండవలెననియు, స్త్రీలను బాలికలను వ్యభిచారప్రవృత్తికై యుపయోగించు వ్యాపార మడుగంటవలెననియు మనము కోరుచున్నాముగదా. ఇవన్నియును మనలను రాజకీయరంగములోని కీడ్చుచున్నవి. దేశమునకు భవిష్యన్నాయకులై పౌరులై పాలయగల మన బిడ్డల యోగక్షేమముల కనువగురీతిని ప్రభుత్వ పరిపాలనా పద్ధతులను నిర్ణయింపజేయుటకై మనము రాజకీయములందు పాల్గొనక తప్పదు. ఇతర దేశములలోని స్త్రీలు రాజకీయ విషయములను చర్చించుచుండగా మన మేల చర్చింపరాదు? పురోభివృద్ధినందుచున్న ఆ దేశముల స్త్రీలవలె మనమేల వ్యవహరింపరాదు?

భారతీయులైనను ఆంగ్లేయులైనను ప్రభుత్వాధికారులైనప్పుడు మతవిషయములందు తటస్థముగా నుండుట దేశారిష్టమనియు అట్టి తటస్థభావమును విడనాడినప్పుడే ప్రజలకది శ్రేయస్కరమనియు విన్నవించుచున్నాము. సత్ప్రభుత్వమునకు చిహ్నము ఏదనగా మంచి ఆరోగ్యవంతమై విజ్ఞానవంతమైన సంతృప్తికరమైన ప్రజాసమూహము. ప్రభుత్వము ఈ ధర్మమును నెరవేర్చలేక పోయినయెడల ప్రజలలో అసంతృప్తి ప్రబలి శీఘ్రముగనో, ఆలస్యముగనో ఎప్పుడో యొకప్పుడు ఆ ప్రభుత్వము నశింపగలదు.

ఐకమత్యము.

మనము విజయము నందవలెనన్నయెడల మన హక్కులను సంపాదించుటలో ఏకాభిప్రాయములమై యుండవలెను. దురదృష్టవశాత్తు పురుషులలో కొందరికి భిన్నాభిప్రాయములు కలవు. ప్రతి దేశములో పార్టీలు, కక్షలు ఉన్నను దేశశ్రేయోభివృద్ధి కందరును పరస్పరైకమత్యముతో పనిచేయుదురు. మరియు మనలో నిపుడు సాంఘికప్రాతినిధ్యము, ప్రత్యేకస్థానములు విపరీతములై ప్రతిమించి రాగమునబడినవి. ఇందువలన ప్రపంచదృష్టిలో హిందుస్త్రీస్థితి సంకుచితమగుచున్నది. రౌండు టేబిలు సభకు ప్రతినిధులుగా వెడలిన మన పురుషులు తగిన సామర్థ్యమును, ధైర్యమును, సాహసమును చూపజాలనప్పుడు అట్టిస్థితిలో స్వేచ్ఛ, స్వాతంత్ర్యము లనుభవించుచున్న యితర దేశ స్త్రీలతో సరిసమాన హక్కులను మనము ఏవిధముగ వాంఛింపగలము? దేశములో ప్రస్తుతమున్న ఈ విషాద

పరిస్థితిని మనలో కొద్దిమంది మాత్రమే గ్రహింపగలిగినప్పటికిని అన్ని సంఘములకు చెందిన ఆయా ప్రతినిధినాయకులు ఒక యుచితమైన సమాధాన పద్ధతికివచ్చి దేశదుస్థితిని తొలగింపవలెనని హృదయపూర్వకముగా మనవిచేయుచున్నాము.

మన కర్తవ్యము.

మన గృహకృత్యములందును తమ వృత్తివ్యాపారములందును నిమగ్నులై మనలోని స్త్రీ పురుషులు చాలమంది తమ జీవితములను గడపుచున్నారు. కాని ప్రజాహిత కార్యములందు శ్రద్ధాసక్తుల వహించుటలేదు. ఈ రీతిగా వ్యవహరించుట ప్రస్తుత దేశావస్థలో మిక్కిలి హేయమనదగియున్నది. నిందాస్పదమైయున్నది. జాత్యుద్ధరణసంఘోద్ధరణకార్యము లనేకములు మన దేశములో విరివిగా జరుగవలసియున్నను, విదేశీయులగు మిషనరీలు మన దేశమునకువచ్చి మనల నుద్ధరించుటకై అనేక సత్కార్యములను జేయుచున్నను మన దౌర్భాగ్యదశను మనమే మఱచి నిశ్చింతగా నెట్లు కాలము గడుపగలము? విద్యాధికులైన మన యువకులును యువతులును, యీవర్తమానపరిస్థితులలో బ్రహ్మచర్యదీక్షావలంబులై చైనాలోని విద్యార్థిబృందము చేసినరీతిగ పల్లెపల్లెకును పరిశీలింటికిని పోయి విజ్ఞానోత్తేజమును విస్తరింపజేయవలెను. వివాహితులైనవారుకూడ తమ వృత్తి వ్యాపార ధర్మములను గృహకృత్యములను నిర్వర్తించుకొనుటయే గాక అనుదినమును కొంతకాలము సాంఘిక సేవార్థమును, జాతీయోద్ధరణ కార్యములకొరకును వినియోగింపవలెను. ప్రభుత్వోద్యోగులుకూడ పుణ్యకార్యాసక్తులై సాంఘిక సేవ చేయవచ్చును. అనాథ బాలబాలిక శరణాలయములకొరకును, నిరుపేదలగు బిచ్చగాండ్ర శరణాలయములకొరకును, బీదపిల్లల రాత్రిపాఠశాలలకొరకును కృషిసల్పవచ్చును. కాబట్టి సాకులు చెప్పి స్తబ్ధులై యుండుట కెవరును యత్నింపకుందురు గాక.

"సర్వేజనా స్సుఖినోభవంతు" అను మహోదారభావముతో, సమహితత్వబుద్ధితో, త్యాగము ప్రేమగల హృదయములతో, స్వార్థరహితమైన నిష్కళంక దేశాభిమానముతో మనమందరమును దేశసేవాతత్పరులమై చరితార్థులమయ్యెదము గాక. భారతదేశప్రతిష్ఠను కాపాడి ప్రశంసనీయమున గౌరవము గడించెదము గాక!

స్వార్థవిరహితులై త్యాగపూరితులై నిరంతర మానవసేవానురక్తులై చరించు గాంధిమహాత్ములును ఆ మహాత్ముని సతీమతులుసుగూడ లోకమున కంతకును ఆదర్శప్రాయులై మనకందరకును మార్గోపదేశకులై వెలసియున్నారు. మనము వారి యడుగుజాడల చరించి తరింతుము గాక!

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